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TO THE

Present and Former Students

OF THE

KÔBU-DAI-GAKKÔ, TÔKIYÔ,

THIS BOOK

IS AFFECTIONATELY DEDICATED.

THE

LAND OF THE MORNING

AN ACCOUNT OF JAPAN AND ITS PEOPLE,
BASED ON A FOUR YEARS' RESIDENCE
IN THAT COUNTRY

Including Travels into the Remotest Parts of the Interior

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BY

WILLIAM GRAY DIXON, M.A.,

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WITH ILLUSTRATIONS DRAWN ON WOOD BY J. BAYNE, AND A MAP

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JAMES GEMMELL, 11 AND 15 GEORGE IV. BRIDGE

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PREFACE.

INTERESTING, and in some respects unique, as were my experiences during my four years' residence in Japan, I should not have ventured to base upon them an account of that country and its people, had various circumstances not convinced me that an endeavour to do so might prove useful and not unacceptable to the public. Certain it is that when, in January 1880, I gazed upon the receding shores of Japan from the deck of a homeward bound steamer, there was no idea further from my mind than the possibility of my writing a book on the scenes which I was leaving. It was true that I had seen much of Japan and of the Japanese, and that not only when discharging my professional duties in the capital, but also when travelling among the mountains of the interior, and visiting regions far removed from the gateways of Western civilization. I could not be blind to the fact that there had been granted to me fuller opportunities of studying the country and its people than fell to the lot even of most of my fellow-residents. But I did not on that account dream of writing a book. The more I had learned of the ancient civilization around me, the more sensible had I become of my own ignorance of it. To write a treatise on such a great subject was evidently a work from which any but the ablest Japanese scholar ought to shrink.

After reaching home, I went through the experience, not uncommon in circumstances such as mine, of being asked by various friends to publish a book on the country and people which I had just left, and of which I was only too glad to speak. To such requests, however, I turned a deaf ear, until I became convinced that the state of knowledge, or rather

ignorance, of Japan which prevailed in this country justified the publication of such information as I was able to give.

Even in the most highly educated circles the most extraordinarily erroneous notions seem to be current about the island empire of the Pacific. Nor is it only popular impressions that are at fault. Many, if not most, of the text-books of geography used in our best schools contain statements about Japan which can only make those who know anything of that country stare with astonishment; and the same may be said of at least one of our best appreciated gazetteers. *A Guide Round the World*, published this very year, states, as pointed out by a writer in *The Japan Gazette*, that the correct name of Osaka is Kioto, and that it is the Mikado's present capital—an error exactly similar to that of one who should say that the correct name of Glasgow is Edinburgh, and that it is the capital of the United Kingdom! And this is but one mistake out of a multitude. Matters are more serious still, when similar errors are set forth in books specially written on Japan. And instances of this kind might be quoted, not merely from books published several years ago, when accurate knowledge of the country was less attainable than it is now, but from at least one book published as recently as last year, a book which forms one of a series of popular handbooks professing to give clear and accurate ideas as to the actual conditions of the different countries of the world.

In thus referring to the widely prevalent errors about Japan, and the perpetuation of these in works which the public naturally accept as trustworthy, I do not of course mean to say that no valuable books on Japan have appeared in this country. Far from it. But there can be no doubt that, in spite of the existence of such works, false impressions continue to be maintained and promulgated.

Recognising that there really was some need for a trustworthy account of Japan and the Japanese, and that more particularly in the form of a moderate-sized volume at a moderate price, it became a question with me whether I

should not do my best to satisfy this need, even although in so doing I should inevitably fall short of my ideal as to what a book on Japan should be. The result was, that I set myself to record what seemed to me the most noteworthy of my experiences in Japan, supplementing these with the most recent and reliable information I could obtain on all the more important aspects of the country. And as I was constantly receiving communications from Japan, in the form of newspapers, government reports, etc., until the very time of sending my MS. to press, the reader may rest assured of this at least, that the information contained in the following pages is up to date.

I have not given nearly a complete record of my Japan experiences. My notes of travel have been very much curtailed. Whole tours have been omitted, such as that from Tôkiyô across the Hida-Shinano range to the Hokurokudô, thence down lake Biwa to Kiyôto, Ôsaka, and Kôbe, through the famous Inland Sea to Nagasaki, and into the interior of Kiushiû, and that along the rocky shores of Idzu to Shimoda; and the records of those tours which I have actually described are at some points necessarily discursive. My travels through the country extended, exclusive of sea-voyages, to between 2000 and 3000 miles, and, inclusive of sea-voyages, to nearly 4000 miles; so that a detailed account of them would alone have been enough to fill a large volume. I have therefore confined myself to a few selections. These, however, include notes on parts of the empire now for the first time described in this country, parts indeed which, until my visit to them, had never been traversed by a foreigner.

Frequently in the body of the work have I had to acknowledge obligations to other writers, more especially to contributors to the *Transactions of the Asiatic Society of Japan* and the columns of *The Japan Mail;* and further acknowledgments might have been made, but for my unwillingness to burden the book with references. Here let me express my indebtedness to Sir E. J. Reed's recent work on Japan

for many of the historical facts recorded in Chapters II. and III., as well as for the quotations from Mr Hyde Clarke and Captain Brinkley given in Chapter I.

The illustrations are all original, having been copied either from photographs, or from Japanese paintings, or from sketches of my own. The map, having been compiled a year or two ago, when our information on the geography of Japan was less complete than that which I am able to give in these pages, makes a few important omissions, more especially of the names of mountains, and elsewhere I have referred to its somewhat loose mode of transliteration; but such blemishes are more than atoned for by its general fulness and accuracy.

With these few explanations, let me leave the various chapters to speak for themselves. They have been somewhat hurriedly written under the pressure of other duties, and I am sensible of their defects all the more deeply that the bright years of my residence in the 'Land of the Rising Sun' have inspired me with an intense appreciation of the subject of which they treat. If they do anything to arouse interest in the island empire of the Pacific among my fellow-islanders of the Atlantic, any labour which has been expended upon them shall have been amply rewarded.

I cannot conclude without expressing how sensible I feel of the kindness shown me when in Japan by gentlemen connected with H.I.M. Government, students, and others, kindness which has resulted in friendships certain to be cherished by me throughout my life as among the greatest honours of which I have ever been, or ever hope to be, deemed worthy.

WILLIAM GRAY DIXON

EDINBURGH, *December*, 1881.

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NOTE

ON THE

SYSTEM ADOPTED IN THE TRANSLITERATION OF JAPANESE WORDS.

THE system which I have followed in transliterating Japanese words is that adopted by Dr Hepburn in his *Japanese-English and English-Japanese Dictionary*, and may be roughly stated thus,—The vowels have their Italian, and the consonants, for the most part, their English sounds; or, more particularly:—

a	has the sound of	*a*	in *father*, but is shorter.
e	„	*a*	in *same*, but is shorter.
i	„	*ee*	in *meet*.
o	„	*o*	in *no*, but is shorter.
u	„	*oo*[1]	in *foot*.

i and *u* are sometimes almost inaudible. Thus *Tôkiyô*, *yashiki*, *Iyeyasu*, and *Asakusa*, are pronounced almost as if spelt respectively *Tôk'yô*, *yash'ki*, *Iyeyas'*, and *Asak'sa*. To guard against mispronunciation, I have occasionally, in such circumstances, written these vowels as *i'* and *u'*. But, as a rule, a vowel is to be understood to be short, unless it is marked with a circumflex. The Japanese are very careful in discriminating between long and short vowels, and I have endeavoured to be accurate in this matter. Through an oversight of my own, the word *shiû* (province), occurring in such proper names as *Honshiû*, *Kiushiû*, has, in the earlier part of the book, been printed without the circumflex.

[1] *N.B.*—*Not* that of *u* in *union*.

When two vowels come together, each retains its own sound; thus:—

ae is pronounced almost as the English word *eye.*

ai „ as *eye.*

au „ as *ou* in *out.*

ei „ almost as *ay* in *say.*

g is always hard, being pronounced either like *g* in *go*, or, when in the middle of a word, like *ng* in *ringer.* This *ng* sound is characteristic of the Tôkiyô dialect, and is not heard in the southern parts of the empire.

ch is always soft, as in *church.*

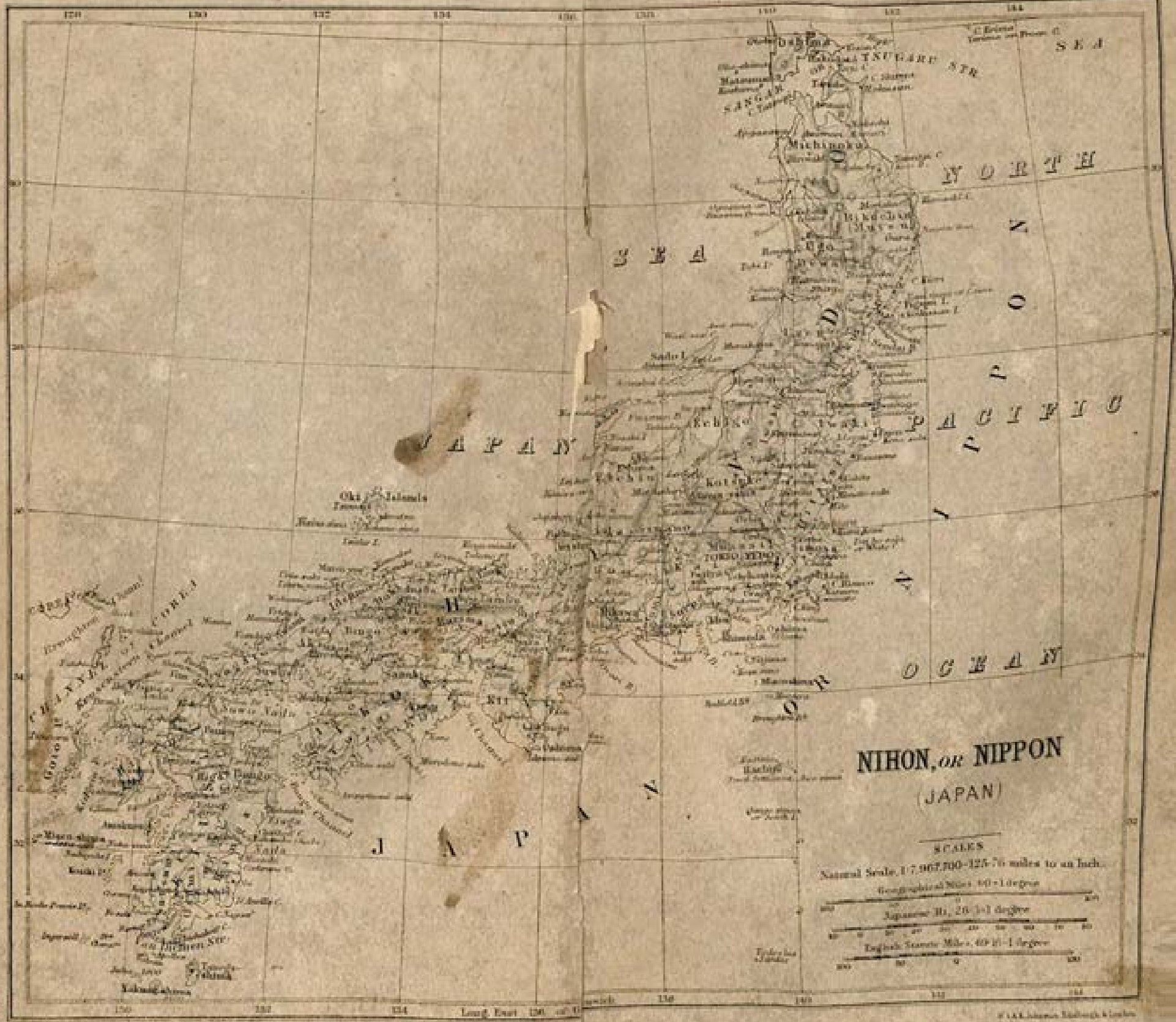
n, when final, has its French sound, as in *mon.*

The other consonants have either exactly or nearly their English sounds.

y is often all but, if not altogether, inaudible, as in *Uyeno* and *Yenoshima*, which we might spell respectively *Ueno* (Oo-ay-no) and *Enoshima.*

In the case of double consonants, both must be sounded; thus, *amma* = *am-ma*, *Nippon* = *Nip-pon.*

Note.—The spelling of the names marked in the map does not in every case conform to the above system of transliteration, there being still traces of the loose system prevalent when the map was first compiled.


NIHON, OR NIPPON
(JAPAN)
SCALES
National Scale, 1:7,967,700-125·76 miles to an inch.
Geographical Miles, 60=1 degree
Japanese Ri, 26 1/2=1 degree
English Statute Miles, 69 1/2=1 degree
JAPAN
SEA
PACIFIC
OCEAN
NORTH
Oki Islands
Tokio
Yokohama
Nagasaki
Hakodate
Tsugaru Str.
Van Diemen Str.
Longit. East

THE LAND OF THE MORNING.

CHAPTER I.

THE COUNTRY AND ITS PEOPLE.

Situation and Extent of Japan—Mountains—Plains—Rivers—Lakes—Harbours—Soil—Extent of Agriculture—Great Forest Area—Painstaking Tillage—Various Agricultural Products—Mineral Resources—Luxuriant Flora—Fauna—Variety of Climate—Black Stream—Severe Winter—Moist Heat—Charming Autumn—Rainfall—Typhoons—Earthquakes—Population—Physical Aspect of the People—Their Origin—Their Language.

IN looking at a map of Asia, one cannot but notice a somewhat crescent-shaped[1] group of islands lying off the eastern coast, its southern extremity coming comparatively near the mainland at the promontory of Korea, and its northern almost linked to Siberia by the long ridge of Saghalîn on the north, and the stepping-stones of the Kurile islands on the north-east. This is Nihon or Nippon (*i.e.* 'Land of the Rising Sun'), or Dai (*i.e.* 'Great') Nihon or Nippon,

[1] One name of Japan is Seiteishiu ('Dragon-fly Land'), from a supposed resemblance in its form to that insect.

or, as we call it, Japan.[1] This main group consists of four large islands, viz., Honshiu (often incorrectly named Nippon), Kiushiu, Shikoku, and Yezo, and several thousand smaller ones, and extends from 31° to 45° 30′ N. lat. Of the four principal islands, Honshiu is much the largest, and, being regarded as the mainland, is seldom designated by the Japanese with any special name. It is in shape an irregular crescent convex towards the south-west. From its western point, Kiushiu ('Nine Provinces') runs south, being separated from it by the straits of Shimonoseki, barely a mile broad; and within the angle thus formed by Kiushiu and the western horn of Honshiu, lies the still smaller island of Shikoku ('Four Provinces'). Between Kiushiu and Shikoku on the south, and Honshiu on the north, is the Seto Uchi, the famous Inland Sea of Japan. The northern point of Honshiu comes within ten miles of the handle of Yezo, to adopt the simile which likens the form of that island to a gridiron. Yezo's northern shore terminates in a western and an eastern point; the former of which almost touches the island of Saghalîn, and the latter the first link of the Kurile chain.

These are the limits of Japan proper; but the empire of Japan includes, in addition, the Kurile

[1] The word Japan would seem to be a corruption of the name given to the country by the Chinese.

isles, ceded by Russia a few years ago in return for Saghalîn, the Riu Kiu or Liu Kiu ('Loo Choo') islands, the most remote of which are 500 miles south of Kiushiu, and the more slender island chain which runs south-east from Yedo bay, and terminates in the Bonin islands, 500 miles distant. It extends, therefore, from 24° to 50° 40′ N. lat., and from 124° to 156° 38′ E. long. On the north it almost touches the Asiatic continent at Kamtchatka, and on the south it comes very near Chinese territory at Formosa, while the island of Tsushima, about 55 miles off the north-west corner of Kiushiu, is within 25 miles of Korea. From Nagasaki in Kiushiu to Shanghai in China, is by steam a two days' voyage, and the 5000 miles of ocean between Yokohama and San Francisco have been accomplished in less than fourteen days. The total area is estimated at 148,700 square miles, or at fully one-fifth larger than that of the United Kingdom.

Japan is one of the most mountainous countries in the world. Its plains and valleys, with their foliage surpassing in richness that of any other extra-tropical region, its Arcadian hill-slopes and forest-clad heights, its alpine peaks towering in weird grandeur above torrent-dinned ravines, its lines of foam-fringed headlands, with a thousand other charms, give it a claim to be considered one of the fairest portions of the earth. Beginning at

the north, we find in Yezo two mountain chains, one coming from Saghalîn and passing down the west coast, and the other coming from Kamtchatka and the Kuriles and meeting the first. These contain no fewer than eight active volcanoes. The chain from Saghalîn is continued down the centre of northern Honshiu, where its principal peaks are Iwate-san or Ganju-san (7000 feet), Chôkai-san (6800), and Guwassan (6100). Further south, the Nikkô range rises in Shirane-yama to a height of 8500 feet, and in Nantai-zan to 8195. South-west of this are the active volcano of Asama-yama (8260), and the long ridge of Yatsu-ga-dake (9000), while about 45 miles south of the latter the mountain systems of the empire culminate in the matchless cone of Fuji-san, rising 12,365 feet from the shore of the Pacific. Westward of Asama-yama, there is another chain running parallel with the Sea of Japan; this culminates in the extinct, or dormant, volcanoes of Tate-yama (9500) and Haku-san (8600). Near Tate-yama, a still loftier chain branches off from this southward into the heart of the empire, dividing the province of Hida from that of Shinano, as the other divides Hida from Yetchiu and Kaga. The principal peaks of this chain are Yari-ga-take (10,300), Norikura (9800), and Ontake-san (10,000). It is in and around the province of Hida that the perfection of Japanese alpine scenery is to be found. The Tate-

yama and Haku-san range continues, though at much less elevation, through the western arm of Honshiu to the straits of Shimonoseki. The range on the eastern frontier of Hida also loses in height as it continues southward, but rises into impressive peaks in the south of Honshiu and in Shikoku. Kiushiu likewise abounds in mountains, several of which are active volcanoes; the highest are Aso-take and Kirishima-yama (5000).

We may think of Japan, therefore, as a land in which mountain-top answers to mountain-top, and hill-top to hill-top, throughout its length and breadth. There are, however, many considerable plains. Perhaps the largest of these is that of Musashi, the province in which Tôkiyô is situated. This stretches from the capital in at least one direction for quite 70 miles without any considerable elevation. It is not so vast, however, but that on an ordinarily clear day its gentle undulations appear bordered by a wall of blue mountains. Many of the plains are extremely flat, looking like green lakes closed in by hills. Their surface does not, as in our own country, rise in gradually increasing undulations to the bordering uplands, but remains level up to the very bases of the foot-hills. This configuration is perhaps exaggerated by the levelling of the ground for rice-culture, an operation which also shows itself in the extensive terracing of the hillsides and valleys. Tier

beyond tier the wooded foot-hills rise, with possibly a blue snow-streaked ridge behind them.

The narrowness of the empire (it is less than 200 miles at the widest part) does not afford much room for large rivers. Innumerable streams there are, but they are mostly short and extremely rapid. Far from being to any extent navigable, many of them cause frequent inundations, as they sweep down to the sea swollen with the winter's snows or with the rains at the opening or close of the hot season. Sometimes the bed of a comparatively short river is near its mouth more than two miles in width. For the greater part of the year a channel of fifty yards' breadth may suffice; but, when there is a flood, every inch of this great space is required. There are, however, exceptions in the case of streams which flow into the wider plains and have therefore a longer and quieter route to the sea. For example, the Tone-gawa, which reaches the sea near Tôkiyô, after traversing a great part of the plain of Musashi, is navigable by steam for 30 miles. The following are a few of the principal rivers, with their lengths :—The Chikuma-gawa, or Shinano-gawa, 180 miles, rising on the borders of Musashi and Shinano, flowing between Asama-yama and Yatsu-ga-dake into the plain of Yechigo, and reaching the Sea of Japan at the open port of Niigata ; the Tone-gawa, 170 miles, above referred to; the Kitakami-gawa,

rising in the north of Honshiu and flowing southward for 140 miles into the Pacific at the bay of Sendai; the Ishikari-gawa, 130 miles, in the west of Yezo; the Tenriu-gawa, 120 miles, rising comparatively near the Chikuma-gawa, but on the opposite side of the Shinano watershed, and therefore finding its way to the Pacific; the Kiso-gawa, 115 miles, rising on Norikura, on the borders of Shinano and Hida, and also flowing into the Pacific, reaching that ocean near the great city of Nagoya. It is unnecessary to mention more. We shall yet have occasion to remark on the extreme picturesqueness of many of the rivers of Japan.

The lakes of Japan are less numerous than might have been expected, and most of them are small. The largest is lake Biwa, 50 miles in length, 269 feet deep, and 190 square miles in area, a magnificent sheet of water, approaching at its southern shore within 30 miles of the Inland Sea, and at its northern within 13 of the Sea of Japan. According to a Japanese legend, the basin of this lake sank on the same night as that on which the sacred cone of Fuji-san arose. It is called Biwa, from its resemblance in shape to a lyre (Japanese *biwa*). Other lakes are those of Inawashiro, towards the north of Honshiu, Chiuzenji, about 65 miles southward of this, among the heights of Nikkô, Suwa in Shinano, Hakone near Fuji-san, etc., etc.;

but none of these is in area comparable to lake Biwa, unless it be Inawashiro, which is about one-fourth the size of that lake.

The coast line of Japan, like the interior, presents most romantic features. The traveller who has sailed round the world cannot but admit, whenever he comes within sight of these shores, that more beautiful he has never set eyes upon. But the harbours are few and mostly inferior. Altogether there are fifty-six harbours and trading-ports. Most of them are on the southern and eastern coasts. The coast washed by the Sea of Japan has no port at all favourably situated. Niigata harbour is utterly unsatisfactory on account of the sandbanks at its bar. The gulf of Tsuruga is well protected, but the entrance to it is dangerous. Perhaps the port on this coast most likely to flourish is that of Mikuni, about 50 miles north of Tsuruga, and fully 200 south-west of Niigata. There is here a considerable estuary, and the merchants of the place have lately been showing praiseworthy energy in the construction of breakwaters. Among the best harbours on the oceanward shores are those of Nagasaki, a hill-encircled 'loch' of great beauty, Kôbe on the Inland Sea, Miya near Nagoya, Yokohama in the bay of Yedo, and Hakodate in the south of Yezo.

We now turn to the soil of Japan. Of rocks the

most prevalent are said to be the trachytic and phonolitic groups, together with hornblendic granite and a syenite; felsites and quartz porphyries come next in importance; stratified rocks are represented by an extensive series of highly silicious metamorphosed shales; and basalts are rare. The volcanic formation of the country is everywhere evidenced either by mountains in actual eruption or by solfataras, or by the sulphurous springs which well up from hundreds of the valleys, or by the still too frequent earthquake shocks. Very misleading statements have been made as to both the extent and the lucrativeness of agriculture in Japan. For instance, it used to be said that the mountains of Japan were cultivated to their summits. This was a pardonable error when, through the policy of isolation adopted by the Japanese Government, foreigners were not free to travel more than a few miles from certain treaty ports, in the neighbourhood of which the land was under thorough cultivation; but how wide it is from the truth will appear from the fact, that of the 28½ million *chô* (one *chô*=2·4507 acres) of land in Japan, less than 4½ million are cultivated. Of the remainder far the greater part is covered with forests. It is true that the plains are cultivated with extraordinary care, and that among the lower hills every spot to which water can be brought is terraced for

rice-culture; but there are great mountain tracts which have scarcely been brought under the sway of man and of these, as well as of the drier slopes above and around the paddy-fields, much is capable of cultivation. Then the luxuriant verdure of the country —the most luxuriant outside the tropics—is apt to give a mistaken notion as to the fertility of the soil. We see everywhere a magnificent flora. The plains are in summer adorned with every variety of green, from that of the young rice to that of the veteran pine. The valleys luxuriate in an overwhelming mass of foliage, and mountain-slopes, for thousands of feet, are clad with an unbroken mantle of trees. Nevertheless, it is true that the soil of Japan is not naturally fertile. It is mostly either volcanic or derived from igneous rocks; in some places, as in the great productive plain of Musashi, it is directly drawn from volcanic tufa and ash. The extraordinary profusion of plants growing in a state of nature is due to the climate more than to the soil; besides, it should be noticed that these consist very largely of coniferous trees and other evergreens, plants which least of all tend to draw upon the soil's resources. Then the productiveness of the cultivated land is largely due to careful manuring. This and the climate together make it possible for the Japanese farmer to gather two crops off one field in the same year. 'A new field,' says a Japanese

proverb, 'gives but a small crop,'—a saying which strikingly shows that the Japanese themselves have little faith in the natural fertility of their soil. 'The Japanese farmer,' says Professor Kinch, of the Imperial College of Agriculture, Tôkiyô, a gentleman to whom I am indebted for most of the information given in this paragraph,—'the Japanese farmer treats his soil as a vehicle in which to grow crops, and does not appear to regard it as a bank from which to draw continual supplies of crops; thus he manures every crop, and he applies the manure to the crop and not to the land.' Nowhere is there more neat and painstaking tillage than in Japan. All the sewage of the towns and villages is utilized as manure. Of the 4½ million *chô* under cultivation, 2½ million consist of paddy-fields, which yield on an average about thirty bushels of clean rice per acre. Among the other agricultural products are wheat, barley, rye, maize, buckwheat, millet, peas, field and haricot beans, potatoes, vetches, tares, lupins, soy beans, ground nuts, *daikon* (*raphanus sativus*), turnips, carrots, beets, mangolds, cucumbers, egg-plants, tea, tobacco, cotton, hemp, indigo, lotus-roots, onions, leeks, etc. The total produce of rice *per annum* is about 170,000,000 bushels, that of wheat, 35,000,000 bushels, and of barley, 55,000,000 bushels.

With all the beauty of their well-tilled fields,

Japanese farms lack that softness which is so characteristic of the pasturages of England. The rearing of flocks and herds has no place in the farmers' work, and there is therefore no cultivated meadow-land. Grassy slopes there are among the hills, which at a distance may look park-like; but unless they be in the higher altitudes, where the vegetation is more like our own, a nearer view will show the grass to be long and coarse. Then it is hardly necessary to add, that the grass, as would seem to happen everywhere in the temperate zone out of Britain, becomes brown in winter.

The mineral resources of Japan are undoubtedly great; but various circumstances have prevented their due development. The methods of working which were until comparatively lately in vogue, were crude and unremunerative, and even now there are many mines which, although worked on foreign principles, yield little or no profit, chiefly on account of their imperfect communication with centres of trade. Far up among the mountains, the roads leading to them are often wretched bridle-paths, accessible only to pack-horses, by which transportation is both slow and expensive. The present Government, however, have their attention turned to the improvement of roads. The recent outlay for costly machinery, and the heavy expenses incurred in sinking shafts, constructing furnaces, etc., have

also tended to consume any revenue derivable from the Government mines. Gold, silver, copper, iron, lead, sulphur, coal, basalt, felspar, greenstones, granites red and grey, marble, rock-crystal, agate, carnelian, amber, scoriae and pumice-stone, talc, alum, etc., etc., are found in greater or less quantities. Coal-beds extend from Nagasaki to Yezo. The supply of sulphur is almost inexhaustible, and of wonderful purity. The island of Sado, near Niigata, yields the largest supply of gold, and the principal coal-mine is in the island of Takashima, off the harbour of Nagasaki.

Reference has already been made to the luxuriance of Japanese vegetation. The flora consists so largely of evergreens, of which there are 150 varieties, that even in the depth of winter the face of the country is well covered with foliage. Among the most characteristic trees are various pines, the *cryptomeria Japonica*, sometimes attaining a height of 150 feet, the evergreen oak, firs of different kinds, the bamboo, which, with its feathery groves, adds a semi-tropical aspect to the plains, the cedar, yew, camphor-tree, ash, *salisburia adiantifolia*, magnolia, paulownia, persimmon, boxwood, holly, chestnut, elm, beech, maple, alder, willow, birch, mulberry, pear, cherry, plum, peach, myrtle, orange, etc., etc. The great variety in the altitude of the land gives a corresponding variety of vegetation. Thus, while

in the plains the flora of the temperate zone is diversified by partially developed representatives of the tropics, such as the palm, banana, etc.; in the higher mountains there are found plants characteristic of Northern Asia, of Canada, of the Polar regions, and of some of the Alpine ranges. There are said to be no fewer than 1699 species of dicotyledonous, with a proportionate number of monocotyledonus plants. The wild flowers which delight the eye, especially in the upland regions, are very numerous; and in the cities the art of gardening is carried to a perfection that is unsurpassed. In fragrant flowers Japan is not so rich as our own country; but England cannot compare with it for flowering shrubs. The plum, the peach, the cherry, the camellia (in all of which the bloom precedes the leaf), the azalea, the *wistaria Sinensis*, the peony, the iris, the lotus, the chrysanthemum, etc., in their different seasons, gratify the eye with their perfection of bloom. Little attention is paid to the fruit, so long as the full bloom of the flower can be realized. Then the infinite shades of colour with which autumn decks the Japanese landscape, from the green just becoming sere, to the deep purple and vermilion of the maple and the brilliant yellow of the *ichô* (*salisburia adiantifolia*), are unrivalled except perhaps in North America. The indigenous fruits of the country are mostly poor.

The best of them are the grape, the melon, the orange, the *kaki*, a kind of persimmon until recently peculiar to Japan, the peach, the loquat, the fig, and the pear. Increased attention is now, however, being paid to fructiculture, and in some of the principal cities an excellent variety of fruit can be obtained.

The fauna is not so abundant as the flora. Foxes, badgers, wild boars, monkeys, bears, wolves, deer, antelopes, squirrels, hares, and rabbits, are more or less prevalent. Horses and oxen are used as beasts of burden. As with us, the farm-yards are enlivened with barn-door fowls. The dogs are mostly of the one fox-like breed, and are poor-spirited animals, making a great noise at the approach of a stranger, but taking care all the time to increase their distance from him. There are domestic cats very similar to our own. In Honshiu there have been found thirteen species of snakes, but only one of these, the *mamushi* or *trigonocephalus Blomhoffii*, is deadly. It has been usual for writers on Japan to speak of the country as containing few birds, and these few not remarkable for either beauty or song. To a certain extent this is true of the immediate neighbourhood of the foreign settlements, but it is quite a mistake to suppose that the wilder parts of the country are deficient in birds. Messrs Blakiston and Pryer enumerate no fewer than 325 species, of which 180

also occur in China, and about 100 in Great Britain. In a hurried visit to Fuji-san, one of these gentlemen obtained forty-four species, besides observing a number of others. Among these were three species of thrushes and two of flycatchers, all good songsters; and he could not but remark how delightful was the chorus of birds in the early morning. In the higher altitudes, especially in the mountain ranges around Hida, I have myself often been charmed with the notes of the lark, the cuckoo, and the *uguisu*, or Japanese nightingale. Wildfowl are very plentiful, and at certain seasons may be seen in thousands on the castle-moats in the very heart of the city of Tôkiyô. There are myriads of crows, and hawks are also numerous. Among the specially characteristic birds are two species of pheasants peculiar to the country, the brilliant mandarin duck, the falcated teal, and the Japanese ibis. Insects are extremely abundant, at times painfully so. On the plains in summer the air is constantly filled with the ear-piercing trill of the cicada, which there supplies the too frequent lack of bird-singing.

As the empire stretches through so many degrees of latitude, its various parts differ widely in climatic conditions. In the Riu Kiu and Bonin islands the climate is almost tropical, and in the Kuriles quite arctic. But here, as elsewhere, it will

be better to leave such extremes out of consideration, and confine our attention to Japan proper. In Japan, as in our own islands, we find a more moderate climate than in the corresponding latitudes of the adjoining continent. This is due not only to its insular position, and to its containing a shallow inland sea, but also and chiefly to the warm waters of the Kuro Shiwo, or Black Stream, which originating, like our own Gulf Stream, in an equatorial current, is, partly by the rotation of the earth, and partly by the coast-formation of south-eastern Asia, caused to flow northward towards the Riu Kiu islands; here a small branch passes by the west coast of Kiushiu into the Sea of Japan, but the main volume flows along the southern and eastern shores of Japan, which it bathes, until meeting a reverse arctic current (the Oya Shiwo) off the north of Honshiu, it has its course turned towards America. As a carrier of warm water from the tropics towards the poles, the Kuro Shiwo has been reckoned three times as great as the Gulf Stream. Its average width is about 100 miles, its velocity three miles an hour, and its temperature from 3° to 4° Fahr. above that of the surrounding ocean. As its waters almost exclusively wash the eastern shores of the empire, its influence is felt not only in the climate of Japan as compared with that of the mainland, but in the climate of the

eastern side of Japan as compared with that of the western.

While Japan is thus favoured beyond the countries of the Asiatic mainland which lie within the same parallels of latitude, its climate is more severe than that of European regions within the same parallels, as will appear from the following figures. Tôkiyô (Yedo) lies in lat. 35° 43′ N., and is therefore in much the same latitude as Gibraltar; but, while the average annual temperature of Gibraltar is 63·1° Fahr., that of Tôkiyô is only 57·7°. The greater severity of the Japanese climate will be still more apparent from a consideration of the extremes in Tôkiyô, where, while in summer the mercury may rise to 96°, in winter it sometimes falls as low as 16·2°. Nagasaki, in lat. 32° 44′ N., has a winter extreme of 23·2°; at Niigata, on the west coast, in lat. 37° 55′ N., the annual extremes are 95° and 15·8°, and at Hakodate, in lat. 41° 46′ N., 84° and 2°. There is no part of the empire in which snow does not fall. In Tôkiyô it seldom lies more than six inches deep, but on the opposite coast it often reaches a depth of three or four feet at the sea level, while among the upper valleys of Kaga eighteen to twenty feet are common. Niigata has on an average thirty-two days of snowfall every year, and the frost there is sometimes so severe that the ice on the Shinano-gawa is thick enough to

allow a cart and horse to cross it. Hakodate has still colder winters. Even at Tôkiyô there were, in the winter of 1880-81, thirty days on which it was possible to have skating, and two gentlemen passing one December morning along the eastern shore of Yedo bay, observed that the sea was frozen out from the shore for a distance of fifty yards. It should be mentioned, however, that in Japan, as in Europe and America, the winter of 1880-81 was unusually severe, and moreover, that the inner portions of Yedo bay are extremely shallow. Still, facts like these show how very far Japan is from having the tropical climate which many in our country seem to attribute to it. The winter's cold is very much mitigated during the day by the influence of the sun, which is both more powerful and less frequently obscured than in England. Thus, while the castle-moats in Tôkiyô are often in the morning covered with a coating of ice, by midday this has generally disappeared in all but the most sheltered places. Scarcely a winter passes, however, without frost of sufficient intensity and continuance to render skating possible on pieces of water either naturally or artificially screened from the sun's rays.

The hottest season is from the middle of July to the middle or end of September. For several weeks before and after this period rain is plentiful, some-

times falling in torrents for five or six days in succession. At such times the climate cannot be called healthy: outside, perpendicular lines of rain steadily pouring down; inside, a musty smell,—books, boots, clothes, etc., covered with green mould,—everything more or less damp,—oneself lying down or walking about in a bath of perspiration, and feeling enervated or worse. In the warm months, the vapours carried by the south-west monsoons coming into contact with colder masses of air, become condensed into clouds or mist, and the atmosphere, although probably not dense, is yet often hazy. In the cooler months, on the other hand, the northerly winds, coming over the mountain ranges of the interior, are dry and transparent. These remarks, however, apply to the east rather than to the west coast. Spring and autumn are delightful seasons, more especially the latter, when days of almost unbroken sunshine and invigorating air may continue for weeks and even months. During the last three months of my residence in Tôkiyô, from the middle of October to the middle of January, there were only five days on which rain fell. Day after day overarched the landscape with an Italian sky, into which rose, sixty miles off, the matchless cone of Fuji-san, sparkling in a mantle of virgin snow. Even the nights were so clear that, when the moon was at its full, the sacred mountain was visible by its light. And the

first of my four autumns in Japan was almost as fine. The second and third, however, were less settled. Indeed, in Japan as in England, the seasons vary considerably in different years. In a single day there are sometimes remarkable fluctuations in temperature. The 13th of May, 1877, was an extraordinary example of this: at 9 A.M. the thermometer indicated 81° Fahr., at 10 A.M. 85°, at 3 P.M. 62°, and at 9 P.M. 49°! In most parts of the country the period of vegetation lasts from the middle of March or the beginning of April until the beginning or middle of October. By the end of October the deciduous trees have shed their leaves; but the warm sun, developing the buds of such evergreens as the camellia, makes it possible, a few months later, to see flowers and snow on the same branch.

Rain may fall in any month of the year, but it is most plentiful immediately before and after the hot season. The yearly mean rainfall has been estimated at 71·5 inches at Nagasaki, 58·7 at Tôkiyô, and 57·2 at Hakodate. This is considerably greater than that of Great Britain, which I find set down as from 25 to 28 inches in places where hills do not interfere, and from 45 to 65 in such mountainous districts as Wales and the Western Highlands. The difference must be due to the generally greater violence of the Japanese showers; for, there can be no doubt,

that Japan is favoured with many more rainless days than are bestowed upon England. The prevalent winds are north and west in winter, and south and east in summer. The violent revolving storms called typhoons are liable to occur in June, July, or September. Thunder-storms are neither common nor violent, and autumn fogs are equally rare.

There are few places in the empire that are not more or less subject to earthquakes. During my residence in Tôkiyô many slight shocks occurred every year; but none did any considerable damage, if we except one which overturned a chimney in Yokohama. Mr Hattori, in an able paper on 'Destructive Earthquakes in Japan,' calculates that during the last fourteen centuries there has been on an average one destructive earthquake every ten years. The most recent serious convlusion occurred in 1855. In that year the Russian frigate 'Diana' was, while lying in the harbour of Shimoda, spun round forty-three times in thirty minutes, and finally wrecked; and in Yedo 15,890 buildings were destroyed. In reference to this latter fact, however, I would have the reader remember the fragility of most Japanese houses, as well as their susceptibility to fire, which doubtless was the immediate cause of most of the destruction. There are still standing in Tôkiyô many buildings, and these of but moderate strength,

which have survived uninjured the great earthquake of 1855.

The climate of Japan agrees very well with most Europeans, and the country has already come to be regarded as a *sanatorium* for the inhabitants of Hong Kong and Shanghai. The moisture of the early summer is apt to be enervating, and in the autumn and winter precautions have to be taken against chills; but the climate is, in the main, remarkably healthy, at least for Asia. To compare Japan as to climate with England, the former has a hotter summer, but a clearer and drier winter; a heavier rainfall, but fewer rainy days; a spring comparable to that of England, and an autumn far surpassing anything England can show, at least at the same season and for the same length of time; in short, a climate which, if barely so healthy, has the advantage of being more thoroughly enjoyable.

The Japanese empire has a population of more than thirty-four million souls. These are spead over nine great circuits, including eighty-five provinces; or, to adopt the more recent division for administrative purposes, over three *fu*, or cities, and thirty-six *ken*, or prefectures. The *fu* are Tôkiyô, or Tôkei (formerly called Yedo), the modern capital, with a population of about 1,000,000; Kiyôto, or Miyako, the ancient capital (290,000); and Ôsaka (400,000) a great seat of commerce. Nagoya (114,000) comes

fourth, and Kanazawa fifth, in respect to population; and among other important towns are, beginning at the south, Kagoshima (87,000), Kumamoto (44,000), and Nagasaki, all three in Kiushiu; Kochi in Shikoku; and Hiroshima, Shidzuoka, Fukui, Niigata, Sendai, etc., etc., in the main island. The island of Yezo (generally called by the present government Hokkaidô), although larger than Ireland, has a population of only 211,304; its principal towns are Hakodate and Sapporo, the latter a recently created centre of administration for the whole island, which is under a special state department of colonization. The ports open to foreign trade are Yokohama (substituted for Kanagawa), Kôbe (Hiyôgo), Nagasaki, Tôkiyô, Ôsaka, Hakodate, and Niigata.

If we except the 12,000 Ainos of Yezo, a hairy race supposed to be a remnant of the aborigines of the country, the population of Japan proper consists of a thoroughly homogeneous people. In appearance, language, mode of life, and national traditions, the Japanese are one. There are, of course, very considerable variations of dialect, but not greater than may even yet be found in England; and it is true that the semi-independence enjoyed under the feudal system by the different provinces has developed in each clan traditions more or less distinctive, while the inhabitants of widely separate districts may differ somewhat in physique; still, in all essential

points the race is one. Everywhere there is prevalent the same Mongolian cast of countenance: the face oval, the cheek-bones prominent, the eyes dark, often oblique, and always narrow; the nose flattish; the lips usually somewhat heavy; the hair dark, and generally straight; the complexion sallow. The eyes very often look as if their owner had been born blind, and two narrow slits had afterwards been cut to admit the light,—an impression caused by their narrowness, and by the disappearance of the eyelash within the folds of the eyelid. Oblique eyes are most prevalent among the aristocracy, and are by the Japanese considered a mark of beauty; they are often accompanied by clearer-cut features than prevail among the masses, the bridge of the nose being narrow and well elevated. Sometimes, indeed, there are seen faces of almost a Jewish type. Among the masses, however, heavy flattish features prevail. The forehead is usually of good height. The complexion varies from the almost Caucasian fairness of some of the more beautiful ladies, to the brown with which the sun has tanned the skins of out-door labourers. The average stature is considerably below that of our own race, although occasionally, especially among the labouring class, one may see men approaching, or, more rarely, even reaching six feet. The men of certain provinces, particularly Satsuma in Kiushiu, excel in height and strength. As a rule,

it is among the peasantry that we see the best physical development; the middle and upper classes are too often slight, narrow-chested, and pale.[1] Many of the younger women are strikingly pretty, their features not seldom sharp and well-formed, and their complexion almost, if not quite, comparable to that of their European sisters; while the sparkling black eyes, even of those whose noses are a little too flat and lips somewhat heavy, are always attractive. Their beauty seems soon to leave them, however, for the older matrons have generally a more or less shrivelled appearance, which is certainly not improved by the hideous custom, not yet universally discarded, of shaving off the eyebrows and blackening the teeth. Their practice of deferring the weaning of their children often until these have reached the age of seven or eight, is no doubt the principal cause of this deterioration. It cannot be said that the women of the peasantry are remarkable for beauty. Passing through remote rural districts, I have often been struck with the preponderance of flat features and ungainly figures; but, on entering a town, I have seldom failed to see many as pretty as their country sisters were plain. Among the men, as among the

[1] Some scientists have sought to account for the small bones of the Japanese by the deficiency of ash and lime in their diet. When a Japanese breaks a bone, the process of healing is said to be exceptionally slow.

women, though perhaps not to the same extent, the younger have, as a rule, more claims to good looks than the older. The children of both sexes are very attractive, with their happy sparkling eyes, quick intelligence, frankness, and instinctive politeness. Indeed, nothing is more apparent among the people generally than their air of good humour. Young and old, high and low, plain and good-looking, alike win the heart with their matchless courtesy and their inborn kindliness. But the character of the people will, I hope, be more fully revealed in succeeding pages.

Much obscurity still hangs over the origin of the Japanese people. Various writers have attempted to identify them with the Malays, the Chinese, the Tartars, and even the ten lost tribes of Israel. There can be no doubt that they are an utterly distinct race from the Chinese; their language and traditions conclusively declare this. With the Koreans and Mandschurians they would appear to have more affinity, but even here the resemblance is not striking. That they are so far related to all of these races of the adjoining mainland in being with them members of the great Turanian stock, seems undoubted. The original seat of the Turanians Mr Hyde Clarke would find in High Africa, in regions as healthy as those of High Asia, from which the Aryan migrations are held to have

proceeded. The Japanese civilization is therefore to be traced to the same source as the earliest civilizations of which we have any record, viz., those of Egypt and Babylonia, civilizations which were founded by a white Turano-African race, and afterwards supplanted in the West by the Aryans. Mr Hyde Clarke supposes that the Japanese islands were at first occupied by the migrations of the short races. 'These were subjected by a subsequent migration of the white Turano-Africans, who married with the native women. This would produce a mixed race, differing again from the races of shorter aborigines. Thus the new dominating Japanese race would maintain and propagate their dialect of the language and their sect of the religion, and, being in more favourable conditions, would displace the pure natives. When the Pacific route to America was closed by the weakness of the Turano-Africans, and the rising of cannibals and other savages, the Japanese would be isolated on their east. On their west, the Turano-African dynasties in China and Korea fell, and were replaced by natives, the same kind or series of events taking place as in Egypt, and again in Peru and Mexico. Japan was isolated from the other states, and in time various ethnological, mythological, and political conditions were established, making the distinctions successively more marked.'

The only language which bears at all a close resemblance to Japanese is the Liu-kiuan ('Loo-chooan'), and this is considered to be merely an offshoot from it. It is to be noted, however, that the languages of the Turanian family do not present the same close affinity in words and grammar as do those of the Aryan family. Mr. Hyde Clarke points out, *e.g.*, that Magyar and Turkish have little community of words. In Japanese, Mr W. G. Aston, author of grammars of the written and spoken languages of Japan, finds all the characteristics of the Turanian family. It is agglutinative, *i.e.*, it maintains the roots in their integrity, thus differing, on the one hand, from the monosyllabic Chinese, and on the other from such languages as the Aryan, wherein a process of disintegration has reduced many roots to mere inflexional marks; it has no formative prefixes, is poor in conjunctions, and copious in the use of participles; lastly, every word which serves to define another word invariably precedes it,—thus the adjective precedes the noun, the adverb the verb, the objective case the verb, and the word governed by a preposition, the preposition.

While the Japanese language is thus of quite a different type from the Chinese, it has been greatly enriched by the adoption of Chinese roots, in a manner exactly parallel to that in which English

has been enriched through contact with Latin and Greek. It was in the third century of our era that the study of Chinese commenced in Japan. Prior to that there had been no system of writing in the country, all knowledge being imparted through oral tradition. The Chinese classics gradually became the study of the higher classes, and extended, more or less, even among the farmers and the merchants. In reducing the Japanese language to writing, the complicated Chinese ideograms were at first used in their entirety. Although these primarily symbolized ideas and not sounds, certain of them were used by the Japanese phonetically, each standing for the sound of a Japanese syllable, or sometimes a word. The simplification of these gave rise to the *kata-kana* and *hira-gana* (called also *iroha* from their first three sounds), the two forms of the Japanese syllabary, the former invented by Kibi Daishi in the eighth century A.D., and the latter by Kôbô Daishi in the following century. These represent the seventy-two syllabic sounds of the Japanese language, together with a final *n*, the only consonant that may stand at the end of a syllable. The *kata-kana* characters are forty-eight in number, the use of diacritical marks making them suffice for the seventy-three sounds; but of the *hira-gana* there is a perplexing variety. If, however, the Japanese had confined themselves to the

use of the *kana*, the acquisition of their language would have been a much easier matter than it is, both for themselves, and still more so for foreigners. But they have imported the Chinese ideograms wholesale, and a false affectation of learning has given the preference to such characters. It is only in novels, children's books, and publications for the illiterate, that the *kana* is at all extensively used, and even then the frequent occurrence of homonyms generally makes it necessary to introduce a considerable number of the complicated ideograms. While, therefore, the introduction of the philosophical and scientific terms of the Chinese has increased the richness and expressiveness of the language, the adoption of the innumerable and complicated hieroglyphics which the Chinese have invented to represent these terms has greatly encumbered it. It would, indeed, be difficult to imagine a greater barrier to true learning than this cumbrous system of orthography. Captain Brinkley, R.A., a gentleman who has entered deeply into the study of the language, says:—'Some twelve or thirteen thousand characters in all must be stored away in the memory beyond the reach of time, and the necessity of revision, before a Japanese can take his first untrammelled step in pursuit of science. . . . It may easily be imagined how little the reflective, and how largely the mechanical,

faculty was developed by this process, and indeed it has been always found that the Japanese student's acquisition of western science is not a little impeded by too minute efforts of memory, and such a bigoted worship of formula and rule, that originality and self-reliance cease to be serviceable items in his intellectual *répertoire.*' A distinction must be made between the spoken and the written dialects. In all languages there is, of course, a considerable difference in style between everyday speech and what is written in books; but in Japan this extends to such important distinctions in grammatical construction, that one might understand the colloquial thoroughly, and yet find great, if not insuperable, difficulty in construing a sentence composed in the written style. The present tendency among the learned seems to be rather towards the use, both in conversation and in writing, of words of Chinese origin (among which, for one thing, it is possible to get precise equivalents for the terms employed in Western science), than towards that of words indigenous to their own more melodious native tongue, even in cases when an equally suitable word might be obtained from either source. 'The native Japanese language,' remarks Dr Hepburn, in the introduction to his Dictionary, 'seems to be spoken with greater purity by the women than by any other class.' 'The

Japanese language'—again to quote Captain Brinkley—'is by no means deficient in terseness or power of expression. . . . The want of a relative pronoun occasionally produces involved and somewhat clumsy constructions, and the liberality of the nation's moral code is marked by a paucity, or at times complete absence, of terms expressing the subtler distinctions of western metaphysics; but, on the whole, if only the terrible blemish of its complex caligraphy were removed, there is no reason why the language should not rank with the most euphonic, and not the least complete, of our European tongues.'

CHAPTER II.

OLD JAPAN.

Long Isolation of Japan — Japanese Imperial Dynasty the oldest in the World—Jimmu Tennô—Mikado descended from Sun-goddess—Seclusion of Mikado—Conquest of Korea by Empress Jingô—Assimilation of Korean Civilization—Rise of Houses of Taira and Minamoto—Usurping Mayors of the Palace — Yoshitsune—Shôgun Yoritomo founds Kamakura—Dual Government—Kusunoki and the Mikado's Dream—An Asiatic Armada The Ashikaga Shôguns—Nobunaga, Hideyoshi, and Iyeyasu—Appearance of Portuguese Traders and Priests—Distracted State of the Country—Hideyoshi overruns Korea—Tokugawa Iyeyasu selects the City of Yedo as the Centre of his Feudal Government—Full Development of Dual Administration—Nobunaga at first favours Christianity—Story of Arrival of Padre Organtin—Spread of Christianity—Persecution by Hideyoshi—Decree of Iyeyasu against Christianity — Dire Persecution — Adoption of Policy of Isolation—Iyeyasu's Motives—Proofs that it was no unreasonable Prejudice against Things Foreign that isolated Japan—Shôgun Hidetada's Mission to Europe—The Name of Christ deemed Accursed—Public Notifications against 'The Wicked Sect'—The Legacy of Iyeyasu—Japanese and European Feudalism—The Family the Basis of Japanese Life —Clans—The Shôgun, Daimiyôs, Samurai, and Heimin—Walled Towns—Shôgun's Attitude of Homage to the Mikado—Maxims of Government—Progress in the Arts of Peace—Heroic Zeal for Foreign Learning.

IN this and the following chapter I purpose to take a glance at Japanese history. It can only be a glance, for the scope of this volume does not admit

of minute historical details. All that can be attempted is to indicate very briefly the phases through which the nation has passed in its long life of twenty-five centuries.

Until the twelfth century of our era, Europe did not know even of the existence of Japan; and the reports which were then brought by Marco Polo, who had learned of the island empire of 'Chipangu' from the Chinese, were as vague as they were betwitching. The successes of the Jesuit missionaries led by Xavier, and the commercial intercourse established by the Portuguese in the latter half of the sixteenth century, and by the Dutch somewhat later, promised to disclose the mysteries of the far Pacific empire; but within a few generations these were more hopelessly than ever sealed against foreign intrusion. A quarter of a century ago, the door was again opened, at first very slightly, afterwards more fully; but even yet, the great mass of the people of our own country have far from a right conception of the ancient civilization which has for ages prevailed in these Pacific islands.

The Japanese claim that their imperial dynasty is the oldest in the world. Two thousand five hundred and forty-one years ago (in 660 B.C.) the sacred histories (the *Kojiki* and *Nihongi*), published respectively in 711 and 720 A.D., relate

that Jimmu Tennô[1] commenced to reign as the first Mikado[2] or Emperor of Japan. Far back as this date leads us into the mists of antiquity, the birth, the accession, and death of this national hero are still annually celebrated, when one may see flags flying from both public and private buildings, and hear the reverberations of a royal salute. H.I.M. Mutsuhito reigns as the one hundred and twenty-second member of this dynasty.

In the beginning there existed, according to one interpretation of the somewhat perplexing Shintô mythology, chaos, which contained the germs of all things. From this was evolved a race of heavenly beings termed celestial *kami*, of whom Izanagi, a male, and Izanami, a female, were the last individuals. Other authorities on Shintô maintain that infinite space, and not chaos, existed in the beginning, others again that in the beginning there was one god. However, all agree as to the appearance on the scene of Izanagi and Izanami, and it is with these we are here concerned; for by their union were produced the islands of Japan, and among their children were Amaterasu, the sun-goddess, and her younger brother, Susanoö, afterwards appointed god of the sea. On account of her

[1] *Tennô* is the posthumous title corresponding to *Tenshi Sama* or *Mikado.*

[2] Or Tenshi Sama, *i.e.*, 'Son of Heaven.'

bright beauty, Amaterasu was made queen of the sun, and had given to her a share in the government of the earth. To Ninigi-no-mikoto, her grandson, she afterwards consigned absolute rule over the earth, sending him down by the floating bridge of heaven upon the summit of Kirishima-yama, in Kiushiu. Ninigi-no-mikoto took with him the three Japanese *regalia*, viz., the sacred mirror, now in one of the Shintô shrines of Ise, the sword, now treasured in the temple of Atsuta, near Nagoya, and the ball of rock-crystal (*magatama*), in the possession of the Emperor. On the accomplishment of the descent, the sun and the earth receded from one another, and communication by means of the floating bridge ceased. Jimmu Tennô, the first historic emperor of Japan, was the great-grandson of Ninigi-no-mikoto.

According to the indigenous religion of Japan, therefore, a religion which is even now patronized by the State, the Mikados are directly descended from the sun-goddess, the principal Shintô divinity. Having received from her the three sacred treasures, they are invested with authority to rule over Japan as long as the sun and moon shall endure. Their minds are in perfect harmony with hers; therefore they cannot err, and must receive implicit obedience. Such is the traditional theory as to the position of the Japanese emperors, a theory which was advanced

in its most elaborate form as recently as last century by Motoöri, a writer on Shintô, but which of late years has, no doubt, been much modified or even utterly discarded by the more enlightened among the people. Even yet, however, it is far from having been abandoned by the masses.

The Mikados being thus regarded as semi-divinities, it is not surprising that the very excess of veneration shown them tended more and more to weaken their actual power. They were too sacred to be brought much into contact with ordinary mortals, too sacred even to have their divine countenances looked upon by any but by a select few. Latterly it was only the nobles immediately around him that ever saw the Mikado's face. Others might be admitted to the imperial presence; but it was only to get a glimpse from behind a curtain of a portion of the imperial form, less or more according to their rank. When the Mikado went out into the grounds of his palace in Kiyôto, matting was spread for him to walk upon; when he left the palace precincts, he was borne in a *norimono* (sedan-chair), the blinds of which were carefully drawn down. The populace prostrated themselves as the procession passed, but none of them ever saw the imperial form. In short, the Mikados ultimately became virtual prisoners. Theoretically gifted with all political knowledge and power, they were less

the masters of their own actions than many of the humblest of their subjects. Although nominally the repositories of all authority, they had practically no share in the management of the national affairs. The isolation in which it was deemed proper that they should be kept, both prevented them from acquiring the knowledge requisite for governing, and, even had that knowledge been obtained, gave no opportunity for its manifestation.

Of course, many centuries elapsed before the theory of the divine descent found its full expression in the powerless isolation of the Mikados. In the early days of the nation's history, it was the members of the imperial house who had the principal share in the government of the country. In the first century A.D., Yamato-dake, son of the emperor Keiko, reduced most of the Ainos of the north to submission. The empress Jingô conquered Korea in the third century, and her son, the emperor Ôjin, became known and worshipped as Hachiman, the god of war. Ôjin was also a man of literary tastes, and it is said that it was during his reign that Japan began to profit from the learning of the Koreans, who introduced the study of the Chinese language, and, indeed, the art of writing itself. During the immediately succeeding centuries, various emperors and empresses were eminent for their zeal in encouraging the arts of peace. Architects,

painters, physicians, musicians, dancers, chronologists, artisans, and fortune-tellers were brought over from Korea to instruct the people. Along with learning there also came the Buddhist religion. In the eighth century, during the greater part of which the capital of the country was the city of Nara, about thirty miles from Kiyôto, Japan had, largely under the government of empresses, reached a most creditable stage of progress in the arts of peace.

Near the close of the eighth century, the emperor Kuwammu took up his residence at Kiyôto, which, until 1868, remained the capital of the country, and is even now dignified with the name of Saikiyô or Saikei, *i.e.*, Western Capital. Here he built a palace very unlike the simple dwellings in which his predecessors had been content to live. It had a dozen gates, and around it was reared a city with 1200 streets. The palace he named Heianjô, *i.e.*, the Castle of Peace; but for years it proved the very centre of the feuds which soon began to distract the country. This did not happen, however, until some centuries after the death of Kuwammu. But even before his time there were not wanting indications that the control of affairs was destined to slip into the hands of certain powerful families at the imperial court.

The first family to rise into eminence was that

of Fujiwara, a member of which it was that got Kuwammu placed on the throne. For centuries the Fujiwaras controlled the civil affairs of the empire. So oppressive did their power become, that the emperor Go-Sanjô resolved to resist it, and being a man of intelligence and energy, he did so successfully. Shirakawa, his successor, followed the same policy, but while withstanding the Fujiwaras, he yielded too much to the Buddhist priesthood, who in his reign began, with strange inconsistency, to practice warfare, often to the danger of the capital.

But a more important factor in bringing about the reduction of the Mikado's power, and the establishment of that dual system of government which was destined to be so characteristic of Japan, was the rise into power of the rival houses of Taira and Minamoto, otherwise called respectively Hei and Gen. With their feuds commences an entirely new era in the history of the country, an era replete with tales alike of bloodshed, intrigue, and chivalry. We see the growth of a feudal system at least as elaborate as that of Europe, and, strangely enough, assuming almost identical forms, and that during the same period. Witness the history of France from the tenth to the fifteenth century. It has been well pointed out, that this interesting fact affords a proof that feudalism is nowhere the result of any

legislator's institution, but the natural growth of certain circumstances in which a nation is placed.

The respective founders of the Taira and Minamoto families were Taira[1] Takamochi and Minamoto Tsunemoto, two warriors of the tenth century. Their descendants were for generations military vassals of the Mikado, and were severally distinguished by red and white flags, colours which, it has been pointed out, suggest the red and white oses of the rival English houses of Lancaster and York, and the Japanese feud would seem to have occasioned as much bloodshed as the English one. For years the two houses served the emperors faithfully; but even before any quarrel had arisen between them, the popularity of the head of the Minamoto clan with the soldiers over whom he had been placed, so alarmed the emperor Toba (1108-1124 A.D.) that he issued an edict forbidding the Samurai (military class) of any of the provinces from constituting themselves retainers either of the Minamoto or of the Taira.

It was in the year 1156 that the feud between the two houses broke out, and it arose in this way. At the accession of Go-Shirakawa to the throne in that year, there were living two ex-emperors who would seem to have voluntarily abdicated. One

[1] Observe that the Japanese place the family name before the individual name.

of them, however, Shutoku, was averse to the accession of Go-Shirakawa, being himself anxious to resume the imperial power. The cause of Shutoku was espoused by Tameyoshi, the head of the Minamoto house, while among the supporters of Go-Shirakawa was Kiyômori of the house of Taira. In the conflict which followed, Go-Shirakawa was successful, and immediately thereafter we find Taira Kiyômori appointed Daijô-Daijin, or prime minister, with practically all political power in his own hands. On the abdication, within a few years, of Go-Shirakawa, Kiyômori was able to put whatever member of the imperial house he willed upon the throne; and being himself allied by marriage to the imperial family, he at length saw the accession of his own grandson, a mere babe. Thus, to use a term connected with European feudalism, this mayor of the palace virtually, though not nominally, usurped the imperial functions. The emperor had the name of power, but Kiyômori had the reality.[1]

But this state of matters was not destined to last long. The Minamotos were far from being finally

[1] It has been pointed out that a similar state of things prevailed in Europe with the descendants of Clovis, when Karl Martel first exercised the functions of a Mayor of the Palace. But the dual system was then abolished after an existence of only two generations; in 1752 Pope Zacharias decided that he who possessed the power should also bear the title of king, and Martel's son Pepin was raised to the throne.—See Hallam's *Middle Ages*.

quieted. The story of the revival of their power is a romantic one, but we cannot dwell upon it. It was in the battle of Heiji that Kiyômori seemed at length to have quelled his rivals. Yoshitomo, the head of the Minamoto clan, was slain in the fight, but his beautiful wife Tokiwa succeeded in escaping with her three little sons. Tokiwa's mother, however, was arrested, and this roused the daughter to make an appeal to Kiyômori for pardon. She did so, presenting herself and children to the conqueror, upon whom her beauty so wrought that he granted her petition. He made her his concubine, and, notwithstanding the remonstrances of his retainers, also spared the children, who were sent to a monastery, there to be trained for the priesthood. Two of these children became famous in the history of Japan. The eldest was Yoritomo, the founder of the Kamakura dynasty of Shôguns, and the babe at the mother's breast was Yoshitsune, one of the flowers of Japanese chivalry, a hero whose name even yet awakens the enthusiasm of the youth of Japan, and who so impressed the Ainos of the north, whom he had been sent to subdue, that to this day he is worshipped as their chief god. A Japanese has even lately written a book, in which he seeks to identify Yoshitsune with Genghis Khan.

It is unnecessary to dwell on the circumstances which brought Yoritomo and Yoshitsune into note,

how the two brothers raised the men of the eastern provinces, and after a temporary check at the pass of Hakone, near Fuji-san, succeeded in utterly routing the Taira forces in a dreadful battle, half by land and half by sea, at the straits of Shimonoseki. Suffice it to say that, Yoshitsune having been slain through the treachery of his brother Yoritomo, that warrior was left without a rival. He received from the emperor the highest title which could be conferred upon him, that of Sei-i-tai-Shôgun,[1] literally 'Barbarian-subjugating Great General,' and thus appointed generalissimo of all the imperial forces, he looked about for a city which he might make the centre of his power. This he found in Kamakura, about fifteen miles westward of the site of the modern Yokohama.

Thus, before the close of the twelfth century, was founded a system of dual government, which lasted with little change until the year 1868. The Mikado reigned in Kiyôto, with his authority undisputed; but the Shôgun, in his eastern city, had really all the public business of the country in his own hands. It was he who appointed governors over the different provinces, and was the real master of the country; but every act was done in the name of the emperor, whose nominal power thus remained intact.

Yoritomo virtually founded an independent

[1] Generally contracted to *Shôgun*.

dynasty at Kamakura; but it was not destined to be a lasting one. His son Yorīye succeeded him in 1199, but was shortly afterwards deposed and assassinated; and the power, although not the title, of Shôgun passed to the family of Yoritomo's wife, viz., that of Hôjô, different members of which swayed the state for more than a century.

There is an incident connected with the fall of the Hôjô house, which I cannot forbear relating. The emperor Go-Daigo had fled from Kiyôto to Kasagi-yama, on learning that Hôjô Takatoki was advancing to the capital with the intention of dethroning him. While here in great trouble of mind, he dreamed a dream, in which he saw two boys beckoning him to sit upon a throne which they had made under a great *kusunoki*, or camphor-tree, on the south side of the palace. Awaking, he interpreted the dream as meaning that a man of the name of Kusunoki was to help his cause. Accordingly he summoned the priests, and asked if they knew of any warrior who bore this name, whereupon one of them immediately answered, 'There is one named Kusunoki Masashige, who, for having quelled the robbers, was made Hioyenojo.' 'That is the man,' replied the emperor, and Masashige was at once called to Kasagi. 'I commit to you,' said the emperor, 'the duty of overthrowing the rebels.' And Kusunoki replied, 'The time will

come when there shall be no rebel who has not been overthrown. The eastern soldiers are very brave, but they are wanting in intelligence; as to bravery we cannot equal them, though we raise the armies of the sixty provinces; but as to intellectual resources I have stratagems to practise upon them. But victory and defeat are the common incidents of war, and, therefore, though one may suffer defeat in the beginning, we must not change our minds, or slacken in our undertaking. As long as your majesty knows that I am still living, your majesty need not trouble yourself about the matter.' It is not surprising that Kusunoki Masashige is to this day regarded by the youth of Japan as the noblest character in the history of their country, for his deeds proved in perfect harmony with his words.

But we do not dwell on the heroic deeds of Kusunoki, or on those of Nitta Yoshisada, his scarcely less famous comrade, to whom is ascribed the miracle of having made the sea retire before him as he advanced on Kamakura round the headland that protects that city on the south. The domination of the Hôjôs came to an end, but it was only to be succeeded by another, that of the Ashikaga Shôguns, who held the reins of power from the middle of the fourteenth to past the middle of the sixteenth century.

The period of the Hôjô rule was not one of

constant strife, as considerable attention was then given to the advancement of education. In the last quarter of the thirteenth century, however, the country was invaded by the Mongol Tartars, who had overthrown the reigning dynasty of China and reduced all the surrounding states to subjection. But the Asiatic Armada was no more successful than was destined to be that of European Spain. The invaders were repelled with great loss.

It was by foul means that Ashikaga Takaüji, one of the generals who overthrew the Hôjôs, obtained the dignity of Shôgun, and the period of more than two centuries during which his descendants held sway at Kamakura was characterized by treachery, bloodshed, and almost perpetual intestine warfare. We gladly pass over these centuries to the more important era of the three great generals, Ota Nobunaga, Hideyoshi, otherwise Taikô Sama, and Tokugawa Iyeyasu, the founder of the most permanent dynasty of Shôguns.

When these three great men appeared, the country was in a most critical state. The later Ashikaga Shôguns had become as powerless as the Mikado himself, in the management of affairs. The empire had no true unity. Practically independent chieftains (*daimiyô*) ruled their own provinces as they willed; and the more ambitious and powerful did not hesitate to make war upon neighbouring

clans. There were on all sides struggles for pre-eminence, in which the fittest survived, annexing to their own territories those of the weaker clans which they had subdued. And among all the chieftains of the empire, it was Nobunaga, Hideyoshi, and Iyeyasu, who by their prowess rose to the highest eminence.

Nor was it merely rival clans that were disturbing the country. The Buddhist clergy had acquired immense political influence, which they were far from scrupulous in using. Their monasteries were in many cases castles, from which, themselves living amid every kind of luxury, they tyrannized over the surrounding country. The history of these often reads strikingly like that of the corresponding institutions in Europe during the Middle Ages. Indeed, the hierarchical, as well as the feudal, developments of Japan and Europe have been wonderfully alike.

Then a further distraction was the appearance in the country of Portuguese traders and priests. It was in 1542 that the first foreign vessels arrived, and seven years later three Portuguese Jesuits, Xavier, Torres, and Fernandez, landed at Kagoshima, in the south-west of Kiushiu.

It was no simple problem, therefore, that the statesmen of this period had to solve. There could be no satisfactory prosperity without the pacification of the empire by the quelling of the feuds which were

constantly raging among the clans and religious orders; and then there was the question of dealing with the demands of foreign traders, and the alarmingly rapid spread of a new religion.

Nobunaga first rose into note. He was the hereditary Daimiyô of Owari, the province of which the great city of Nagoya is the capital. By a great victory in 1560, over one Imagawa Yoshimoto, he became ruler of the three additional provinces of Suruga, Tôtômi, and Mikawa; and his fame at length became so great, that the Emperor committed to him the task of tranquillizing the country. He deposed a usurping Shôgun, and gave that dignity to Ashikaga Yoshiaki; but the latter proving treacherous, was in 1573 deprived of the dignity, and thus came an end to the domination of the Ashikagas. Nobunaga was now the most powerful man in the country, and was virtually discharging the duties of Shôgun immediately under the Emperor: but this title he never obtained; for his services he was named Udajin, *i.e.*, 'Great Minister of the Right.'

Hideyoshi, who, after the assassination of Nobunaga, became virtual lord of the empire, was a most remarkable man. The son of a poor peasant, he attracted the notice of Nobunaga when serving that general as his *bettô*, or groom. Encouraged by his master, he became a soldier, and rapidly rose in power, until he shared with Iyeyasu the honour of

rivalling Nobunaga in military fame. Having, in conjunction with Nobunaga and Iyeyasu, reduced all the Japanese clans to subjection, he looked abroad for some foreign power to subdue. There is a story of his sitting in front of a hillside temple near Kiyôto, and there meditating the conquest of Korea, which had been the ambition of his life. Since the first century B.C., Japan had had relations with Korea. We have seen how it was from Korea that it received Chinese learning and the arts of civilization, and Koreans swelled the number of Mongol Tartars who invaded Japan in 1281. On the other hand, Korea was more than once overrun by Japanese armies, even partly governed by Japanese officials, and on different occasions had to pay tribute to Japan in token of submission. Japanese pirates, too, were for 600 years as much the terror of the Chinese and Korean coasts as were the Danes and Norsemen of the shores of the North Sea. It so happened, that for some years before Hideyoshi's accession to power, the embassies which from the fourteenth century the Koreans had been accustomed to send to Japan, had been discontinued. The ambitious general was thus afforded a pretext for disturbing the friendly relations with Korea, by the despatch of an ambassador to complain of this neglect. The behaviour of this ambassador only too clearly reflected the swagger of his overbearing lord, and the consequence was an

invasion of Korea, which was completely overrun by Hideyoshi's forces, while it was only by the death of Hideyoshi that the Japanese army was prevented from marching against the capital of China. This expedition was altogether unjustifiable, and brought no advantage to any one. It is interesting, as giving us an insight into the character of this extraordinary man. He seems to have been intoxicated with his elevation from the lowest origin to a position of lordship over the feudatory chiefs of his country. His arrogance was astounding; and in his communications with Korea he did not hesitate to assume titles consistent only with imperial rank. On account of his ignoble origin, he was ineligible for the title of Shôgun. This, however, he strove to obtain, giving it out that he was of the Taira house. It was refused; but fearing to provoke him too much, the Emperor conferred upon him the only less dignified title of Kampaku, at the same time giving him the family name of Toyotomi.

After the deaths of Nobunaga and Hideyoshi, Tokugawa Iyeyasu was left the virtual ruler of Japan. At first he governed the country as Regent in place of Hideyori, the son whom Hideyoshi had nominated as his successor; but his increasing popularity awoke the jealousy both of the partisans of Hideyori and of those of Nobunaga's family. These combined to overthrow him, and the consequence was the great

battle of Sekigahara, fought in 1600, in which Iyeyasu came off completely victorious. Three years later, in 1603,—a date which singularly enough coïncides with that of the union of the English and Scottish crowns,[1]—he was appointed by the Emperor Shôgun, a dignity which, being of the house of Minamoto, he was entitled to bear. Like Yoritomo, he resolved to select a city as the centre of his power; and that which seemed to him most suitable was, not Kamakura, which ere this had lost much of its glory, but the little castle-town of Yedo, about thirty-five miles farther north. Here he and his successors swayed the destinies of Japan from 1603 until the Restoration in 1868.

Hitherto we have seen two readily distinguishable periods in the history of Japan,—(1) the period during which the Mikados were the actual as well as the nominal rulers of the empire; and (2) the period, fairly reached on Yoritomo's appointment to the Shôgunate, during which the imperial power more and more passed into the hands of usurping mayors of the palace, and the country was kept in an almost constant ferment with the feuds of rival noble families which coveted this honour. Successively the power (although not always the title) of Shôgun had been

[1] A still more curious coïncidence is, that tobacco was about this time introduced into Japan, and that Iyeyasu, like James I., was a strong opponent of tobacco-smoking!

held by members of the Minamoto, Hôjô, Ashikaga, Ota, and Toyotomi families. With Iyeyasu we pass into a third period,—like the second in that the dual system of feudal government still prevailed, but unlike it in that it was a period of peace. Much strife had accompanied the erection of the fabric of feudalism, but it now stood complete. To the genius of Iyeyasu is due this consolidation of the feudal system of his country. Under the Tokugawa dynasty (so to call it) which he founded, that dual administration to which events had for centuries been tending, and which hitherto had only partially been realized, found its full development. The Mikado in Kiyôto, and the Daimiyôs in their different provinces, alike ceased to protest. Within certain limits they had the regulation of their own affairs; the Mikado was ever recognised as the source of all authority, and the Daimiyôs, in their own provinces, were petty kings; but it was the Shôgun in Yedo who undisputed—at least in practice, whatever some of the more powerful Daimiyôs may have said—swayed the destinies of the empire.

Before further considering the system of government which Iyeyasu bequeathed to his country, let us note the policy which he and his predecessors, Nobunaga and Hideyoshi, adopted towards the foreigners who, as missionaries or merchants, had found their way to Japan.

It was in 1542, as we have seen, that Portuguese trading vessels first visited Japan. The exchange of commodities seems to have been allowed to go on quietly, without any opposition on the part either of Japanese merchants or of the government. The successes of the Jesuit missionaries soon, however, attracted the attention of the authorities. Mr J. H. Gubbins, in his 'Review of the Introduction of Christianity into China and Japan,' to which I am indebted for most of my information on this subject, translates an interesting extract from a work entitled '*Saikoku Kirishitan Bateren Jitsu Roku*,' *i.e.*, 'True Record of Christian Padres in Kiushiu,' which, after giving a minute description of the appearance and dress of Organtin, a Jesuit missionary who had appeared in Kiyôto, continues as follows:—

'He was asked his name, and why he had come to Japan; and replied, that he was the Padre Organtin, and had come to spread his religion. He was told that he could not be allowed at once to spread his religion, but would be informed later on. Nobunaga accordingly took counsel with his retainers as to whether he should allow Christianity to be preached or not. One of these strongly advised him not to do so, on the ground that there were already enough religions in the country. But Nobunaga replied, that Buddhism had been introduced from abroad, and had done good in the country, and he therefore did not

see why Christianity should not be granted a trial. Organtin was consequently allowed to erect a church, and to send for others of his order, who when they came were found to be like him in appearance. Their plan of action was to tend the sick, and so prepare the way for the reception of Christianity, and then to convert every one, and make the thirty-six provinces of Japan subject to Portugal.' In this last clause we have an explanation of the policy which the Japanese government ultimately adopted towards Christianity and all foreign innovations.

Under the patronage of Nobunaga, Christianity made considerable progress in Kiyôto, while in various parts of Kiushiu, especially Bungô, the Daimiyô of which had become a convert, and in Yamaguchi, the capital of the province of Chôshiu, its influence rapidly increased. During the first few years of Hideyoshi's administration, there was a strong Christian party in the country. In 1585, the missionary staff was reïnforced, not at all to the satisfaction of the Jesuits, by the arrival of four Spanish Franciscan monks, who accompanied an ambassador from the Governor of the Philippines.

Latterly Nobunaga had somewhat repented of the favour he had shown to the new religion, though his death occurred before his dissatisfaction had manifested itself in any act of repression. Hideyoshi

had never been well disposed to Christianity, but other matters prevented him from at once meddling with the policy of his predecessors. His first concern was to secure his position, and his pre-eminence was not so universally palatable that he could afford to offend the professors of a religion among whom were two of his own generals, the governor of Ôsaka, and many other officers of state and influential nobles. But in 1588 he ventured to issue an edict, commanding the missionaries to assemble at Hirado, an island off the west coast of Kiushiu, and prepare to leave Japan. The missionaries obeyed; but as the edict was not enforced, they again returned to their work of evangelization, placing themselves under the direction of the different Christian nobles. A year, however, before his death in 1594, Hideyoshi's spirit of persecution found vent in the burning at Nagasaki of six Franciscians and three Jesuits, who had by his orders been arrested in Kiyôto and Ôsaka.

Iyeyasu was as much opposed to Christianity as Hideyoshi, and his hatred of the new religion was intensified by his partiality for Buddhism. As soon as his military campaigns were over, he issued a decree of expulsion against the missionaries. This was in 1600; but the decree was not at once carried into effect. The date of the first arrival in Japan of Dutch merchants was 1600. They settled in the

island of Hirado. In the following year embassies arrived from the Dutch, Spanish, and Portuguese; and in 1613 Saris obtained permission to found an English factory at Hirado. In 1614 the decree of Iyeyasu was put in force. A dire persecution commenced in all the provinces in which Christians were to be found, which means in all but eight provinces of the empire and against a community numbering 2,000,000 souls. The 200 missionaries were given an opportunity of embarking from Nagasaki; several, who chose to conceal themselves in the country, were ultimately discovered and put to death. The persecution continued for years after the death of Iyeyasu, reaching its culmination in the tragedy of Shimabara (1637), when 30,000 Christians who had there revolted were massacred, many of them being hurled into the sea from the top of the island-rock of Takaboko-shima (by the Dutch named Pappenberg) in the harbour of Nagasaki.

The outcome of the whole was a policy of the most thorough isolation on the part of the rulers of Japan. Iyemitsu, the grandson of Iyeyasu, and after him the ablest of the Tokugawa Shôguns, carried this out so fully that for two and a half centuries Japan was all but dead to the rest of the world. It was under him that there took place the dreadful persecution which was partly the cause and partly the effect of the revolt at Shimabara.

The favourable policy adopted by Iyeyasu in regard to foreign trade was completely reversed. No foreigners were allowed to set foot on the soil of Japan except Chinese and a few Dutch merchants, the latter of whom were confined to Deshima, a piece of made land in the harbour of Nagasaki, and were required every year to send a representative to Yedo to do homage to the Shôgun. Any European vessel approaching the coast was at once to be referred to Nagasaki, whence it was to be sent home. The whole crew of any junk in which a missionary should reach Japanese shores were to be put to death, and death was likewise the penalty incurred by any Japanese who should seek to leave his country. The better to remove all temptations to go abroad, it was decreed that no ships should be constructed above a certain size, and with other than the open sterns of coasting-vessels.

Iyeyasu's decree of 1614 is such a characteristic document, and throws so much light on the motives which actuated the rulers of Japan in their repression of foreign intercourse, that I am tempted to quote it at length :—

'PROCLAMATION OF IYEYASU.[1]

'The Positive Principle is the father, the Negative Principle the mother, by whom man is

[1] The translation is that of Mr Ernest Satow.

begotten, and with his birth the Three Powers are complete.

'Japan, from the commencement, was the country of the gods. The unfathomableness of the Positive and Negative Principles is called god; and who shall refuse reverence and honour to the essence of all that is Holy and Spiritual? Man owes his existence entirely to the workings of the Positive and Negative; in his five members, and in the six sources of perception, in his uprising and sitting down, in moving and in being still, he is not independent of god for a single moment. The divinity is sought for elsewhere; everywhere man is provided with a divinity, and contains a complete divinity within himself. This is the form which divinity takes.

'Japan is called the land of Buddha, and not without reason. It is written:—"This is the country where the divine brightness reappears; this is the native land of the Sun." The Lotus of the Law says: "The power by which Buddhas save the world, resides in their perfect omniscience, whereby they make happy all living beings, wherefore they make manifest immeasurable divine power." This is a golden saying, a miraculous passage. God and Buddha differ in name, but their meaning is one, just as if the two halves of a tally be placed together. The priests and laymen of antiquity, by

the divine aid, sailed over the ocean, and visited the far-off land of China in search of the law of Buddha, and the doctrines of the principles of benevolence; unweariedly they bore hither the esoteric and exoteric books. Since that time the doctrine has been handed down from teacher to teacher in unbroken succession, and the glory of the Buddhist Law has been far greater than in other lands. This exemplifies the truth that "the Law of Buddha gradually travels eastwards."

'But the Kirishitan band have come to Japan, not only sending their merchant vessels to exchange commodities, but also longing to disseminate an evil law, to overthrow right doctrine, so that they may change the government of the country, and obtain possession of the land. This is the germ of great disaster, and must be crushed.

'Japan is the country of gods and of Buddha; it honours god and reveres Buddha. The principles of benevolence and right-doing are held to be of prime importance, and the law of good and evil is so ascertained, that if there be any offenders, they are liable, according to the gravity of their crime, to the five punishments of branding, nose-slitting, cutting off the feet, castration, and death. In the *Book of Etiquette* it is said: "The degrees of mourning are many, and the appropriate dresses

are five. 'Crimes are many, and the appropriate punishments are five." If there be one suspected of crime, let the gods bear witness. By oath shall be determined the offence and its punishment, and the distinction between guilty and innocent shall not err by a hair's breadth. Criminals of every degree are detested by Buddha, god, the trinity of precious ones, mankind, Heaven, and all living things. The overflowings of accumulated wickedness shall not escape; whether by crucifixion or burning in the furnace, punishment shall be meted out, for this is the way of encouraging the good and chastising the evil. Though one may desire to keep down evil, it accumulates with ease; though one desire to advance in good, it is difficult to hold by; and thus a watch must be kept. In the present life it must be so, and in the next, not even all the Buddhas past, present, and to come, can save from the reproaches of the King of Hell, nor can the successive generations of our ancestors succour us. Fear and tremble!

'The faction of the Bateren[1] rebel against this dispensation; they disbelieve in the way of the gods, and blaspheme the true Law, violate right doing and injure the good. If they see a condemned fellow, they run to him with joy, bow to him, and do him reverence. This they say is the

[1] *i.e.*, Padres,

essence of their belief. If this is not an evil Law, what is it? They truly are the enemies of the gods and of Buddha. If this be not speedily prohibited, the safety of the state will assuredly hereafter be imperilled; and if those who are charged with ordering its affairs do not put a stop to the evil, they will expose themselves to Heaven's rebuke.

'These must be instantly swept out, so that not an inch of soil remains to them in Japan on which to plant their feet; and if they refuse to obey this command, they shall suffer the penalty. We have been blessed by the commission of Heaven to be lord in Japan, and we have wielded power over this realm for years past. Abroad we have manifested the perfection of the Five Cardinal Virtues, while at home we have returned to the doctrine of the scriptures. For these reasons the country prospers, the people enjoy peace. The scripture says: "If the present life be peaceful and tranquil, there will be a good place in that to come." Kung-fu-tze[1] also has said: "Body, hair, and skin we have received from our father and mother; not to injure them is the beginning of filial piety." To preserve one's body is to revere god. Quickly cast out the evil Law, and spread our true Law more and more; for the way of the gods and the Law

[1] Confucius.

of Buddha to prosper in spite of the degeneracy of these latter days is a mark of a good ruler. Let Heaven and the Four Seas hear this and obey.'

The edict was accompanied by a set of fifteen rules intended to guide the priests in testing the orthodoxy of their parishioners; of these the two following are perhaps the most interesting:—

'Because the Kirishitan law teaches that those who despise death can pass through fire without being burnt, or be plunged into water without being drowned, and that those who die by shedding their own blood are saved; the law of the Empire is most strict. Therefore you must examine such as make light of death.'

'Kirishitan, the Hidden-sect, and the *Fujiu-fuze*, are three branches of one sect. The god whom they adore is called Godzu-Kirishitan-Teidzu-butsu; and Teidzu calls himself Daiusu (Deus?). By the help of this god, if they look in a mirror, they see the face of a god, but if they have changed their religion, they appear as dogs. This is a mirror of the evil law. Those who once look at it believe profoundly in Godzu-Kirishitan-Teidzu-butsu, and regard Japan as a land of demons. But as it is the country of the gods, which tries sects, they appear to keep to the temple of their (Buddhist) sect, mix with other people, and in their hearts

they neither receive nor give (*Fujiu-fuze*), and have no connection with the temple of their (Buddhist) sect. These must therefore be examined.'

In the above, Iyeyasu's partiality for the Buddhist faith is very evident. Was it then the opposition of the Buddhists, that led to the persecution of the Christians and the consequent sealing of the country? No doubt, to a certain extent. The missionaries would seem to have behaved very badly towards the Buddhist priests, calling them devils, and overthrowing their images and temples. The Daimiyô of Bungô, who has been already noticed as one of the most influential Christian converts, is said to have at one time, during war, destroyed a magnificent temple with a colossal statue, and burned 3000 monasteries. People were sometimes even threatened with expulsion from their homes unless they would instantly adopt the new religion. The opposition of the Buddhists, therefore, was only natural, and no doubt was one factor in bringing about the edict against Christianity. But, on the other hand, there is to be taken into account the religious toleration which had always been characteristic of Japan. Buddhism itself was an exotic, and Nobunaga was expressing a thoroughly Japanese sentiment when he said that he did not see why Christianity should not be granted a trial as well as Buddhism. Religious

persecution was unknown in Japan before the advent of the Jesuit missionaries.[1]

No, there can be no doubt that it was fear of foreign conquest that inspired the policy of Iyeyasu and his successors. The independence of the country seemed to be imperilled, and this must be maintained at any cost. In the Japanese mind there is no such inborn antipathy to innovation as is so characteristic of the Chinese. Far otherwise. Novelty is even a recommendation, and the national tendency is perhaps as excessively towards the new as that of the Chinese is against it. In the light of this fact, the revolution of 1868 becomes intelligible; the barriers being removed, the national inquisitiveness got free vent. But equally strong with this trait is the love of independence. The Japanese nation have never, in all the long centuries of their existence, been conquered; of this they are proud, and each generation is determined to transmit the national independence intact.[2] It was the patriotism of Iyeyasu that was aroused,

[1] In saying this, I do not forget the warfare which Nobunaga and others waged upon many of the Buddhist monasteries, for it was their assumption of political power that brought the monks into trouble, and there was no persecution of individual Buddhist believers as such.

[2] On one occasion the Emperor of China sent to the Emperor of Japan a message couched in characteristically arrogant terms: these the latter cleverly resented by thus prefacing his reply, 'From the Son of Heaven where the sun rises to the Son of Heaven where it sets.'

and all other considerations than the maintenance of his country's integrity had to go to the wall.

Many facts might be advanced to show that it was no unreasonable prejudice against things foreign that shut Japan out from the rest of the world. In the first place, we have the immemorial attitude of the nation towards the neighbouring states of China and Korea; it was from them that Japan received her philosophy, her system of orthography, the more popular of her religions, and indeed most of the arts of civilization. We even read of Japanese adventurers reaching Siam, and of one of these becoming Regent of that kingdom and son-in-law of its king. Then proof is afforded by certain acts of Iyeyasu during the earlier years of his administration—his sending for the Dutch captains who were reported to have arrived near Ôsaka, and in the light of their information conceiving the idea of establishing commercial relations with the countries of the West, his giving audience likewise to certain English captains, and authorising them to trade, at the same time giving them a letter to their sovereign, his sending a Japanese ship to visit the Spanish possessions in America, etc. But nothing could more strikingly show how the Japanese rulers were really open to conviction, than the conduct of Hidetada, Iyeyasu's son and successor, in sending

one Ibi Masayoshi to Europe to study the Roman Catholic religion. This was after the death of his father, and consequently after the promulgation of the edict of 1614. It seems as if he had been most anxious, if possible, to allow free intercourse with foreign nations. Bad reports had been circulated as to the principles, practice, and motives of the Christian missionaries: these might be mistaken; at any rate, one more effort should be made to get at the truth. So Ibi was sent to investigate Christianity on its own ground. At the end of several years he returned, and was immediately summoned to the Shôgun's palace to give his report. For a whole day and night, we are told, Hidetada listened attentively; and when some of his courtiers ventured to hint that he might thus injure his health, he replied: 'You speak of my fatigue, gentlemen, but what is that in comparison with the fatigues, nay the troubles, the privations, and the dangers which Ibi Masayoshi has not shrunk from undergoing in order faithfully to fulfil his mission?' Ibi's report was not satisfactory to the Shôgun, and his father's policy was confirmed.

The real cause of Japan's exclusiveness was a fear that free intercourse with the outside world might lead her into subjection to some foreign power. But what power? Some have thought that it was the Pope that was dreaded. The Jesuits,

say they, acquired such a hold upon the country, that they at length ventured to assert the temporal supremacy of the Pope, and by precept and example, to excite their converts to set the laws of their country at defiance. This view, although very plausible, would seem not to be borne out by facts. On the other hand, we have evidence that the Dutch and English traders did all in their power to prejudice the rulers of Japan against the Spaniards and Portuguese, whether missionaries or merchants. The Dutch are even accused of having forged a letter which purported to be written by the Portuguese Bishop at Nagasaki to the Viceroy at Goa, and from which it appeared that the Spaniards and Portuguese, in sending missionaries to Japan, were preparing the way for the annexation of that country to their own dominions. When these representations were confirmed by the stories of renegade converts, it is hardly surprising that the Japanese rulers felt themselves called upon to adopt measures of repression. And we cannot but admire the vigour with which these measures were carried out, however much we may deplore their adoption.

Thus for two and a half centuries was foreign light shut out from Japan. The name of Christ was deemed accursed. It called up the ideas of sorcery, sedition, and all that was prejudicial to the purity

of home and the peace of society. On the public notice-boards, which stood at all places of concourse throughout the empire, superscribed with prohibitions against the crimes that disturb society was one tablet which startled the beholder more than any other; it was that directed against 'the wicked sect,' and its burden was somewhat as follows:—

'Although the Kirishitan sect has been repeatedly prohibited, yet at every change of ruler it is right to issue a decree that rigid scrutiny may be made without cessation. Of course every suspicious person must be informed against.

'Formerly 200 pieces of silver were given to one who denounced a father (Bateren), and 100 pieces to him who denounced a brother (Iruman). Henceforward the following rewards will be given:—

'To the denouncer of a Father	.	.	500	pieces of silver.	
,, ,, ,, Brother	.	.	300	,,	,,
,, ,, ,, Catechist or of a member of the sect	.		100	,,	,,
,, ,, ,, of One who, after apostatizing from Christianity, has been reperverted	.		300	,,	,,

'If concealment be practised, and the fact be discovered through some other channel, the other members of the offender's company-of-five will be

considered guilty of an offence. This is therefore notified.'[1]

Such notifications were still to be seen in every village up to the year 1868.

We turn now to Iyeyasu's internal policy. This is embodied in *The Legacy of Iyeyasu*, a treatise which, professing to have been written by the law-giver himself, throws much light on the nature of Japanese feudalism. For the most part, it is a selection of laws that had been long in force, but it is original in so far as it contains maxims of government for the guidance of Iyeyasu's successors. With the help of an English barrister,[2] who has made a study of this work, let us examine some of its points of interest.

Then, as now, the basis of Japanese life was the family. The head of the family, like the Roman *Paterfamilias*, had absolute control over the persons and property of his children; but his liabilities were in keeping with his rights, for he was responsible for all the ill-doings of any of his family. But the family was often not natural, but artificial; persons whom we should exclude were admitted to it, and others whom we should invariably admit might be excluded. This arose through the constant practice of adoption on the one hand and emancipation on

[1] Mr Satow's translation.

[2] Mr W. E. Grigsby, in the *Transactions of the A. S. J.*

the other. A man with no male heirs adopted a member of another family, who was thus brought into exactly the same legal position that a natural son would have filled, except that, if his adopted father had a daughter, he was required to marry her. For this practice of adoption there were two reasons, one religious and the other political; the ancestral sacrifices had to be maintained from generation to generation, and, unless a vassal left a male heir, his land escheated to his lord. Again, the practice of emancipation, or the dismissal of a son from the family, afforded the father relief from the responsibility of having within his home circle any irredeemably bad character.

Marriage was not a contract between the parties or a religious institution; it was a handing over of the bride from her own family to that of her husband. The filial relation was of more account than the conjugal. A man did not, as in Christian countries, 'leave father and mother, and cleave unto his wife.' Both the person and property of the wife passed under the control of her husband, subject to reference to a council of family relations. A man was expected to marry at the age of sixteen, and a woman at thirteen.

So much for the internal aspect of the Japanese family. But each family was connected with other families, claiming to be descended from the same

ancestors; and thus about fifty great clans were formed, of which the principal were the Gen, To, Hei, and Kitsu. To certain clans certain dignities were confined; thus the Shôgunate was the property of the Gen clan, and it was because they did not belong to this clan that neither the Hôjô rulers, nor Nobunaga, nor Hideyoshi, bore the title, although they wielded the power, of Shôgun.

In this condition of society there was much that was analogous to that which existed in ancient Greece and Italy. But the peculiar point about the Japanese civilization was this, that on the family as basis a superstructure of feudalism was reared. In Europe, feudalism supplanted the earlier form of society in which the family was the unit; in Japan, the one was superimposed upon the other. And incongruous as this combination may appear, it existed with a feudalism which was perhaps the most elaborate the world has seen.

At the head of Japanese feudalism stood the Shôgun; next to him came the Daimiyôs, chief vassals possessing a revenue exceeding 10,000 *koku* (1 *koku* = 5·13 bushels), of whom there were 245: the Daimiyôs farmed their lands, in return for military service, to their Samurai, or vassals; and in the larger daimiates the Samurai sublet their land on the same conditions. The Shôgun, himself only *primus inter pares* among the Daimiyôs, had two

special classes of vassals attached to his person, called respectively Hatamoto and Gokenin, on whom he chiefly depended for service about his person in time of war. Military service was due from every one who held land; whenever, through age or sickness, a vassal became incapable of rendering this, he was required to abdicate in favour of his son, and if he had no son, his lands were forfeited; hence, as before mentioned, the importance of the custom of adoption. Each Daimiyô lived with his Samurai in a walled town, while the agriculturists, the artisans, and the merchants lived outside,—the two last immediately below the wall, and the agriculturists in various parts of the daimiate. To this arrangement Mr Grigsby finds a parallel in the relative position of the patricians and plebeians in the early Latin communities, the former occupying the *arx*, or hill, and the latter the low ground beneath it. In Western Europe, on the other hand, it was the barons and their retainers who lived in the country, and the commons who occupied the walled towns, within the protection of which they had free scope for the development of commerce. Each daimiate was complete in itself, and its lord had, within its limits, absolute authority, thus realizing, Mr Grigsby says, the idea of independence which the Greek states strove in vain to accomplish. In spite, however, of these clear lines of separation between different clans

and different classes, a caste system never existed in Japan.[1]

We now come to the maxims of government which Iyeyasu bequeathed to his successors. Towards the Mikado the Shôgun was to maintain an attitude of reverential homage, doing everything to strengthen his theoretical supremacy; and due respect was also to be shown to the Mikado's relatives, and to the *Kuge*, or old court aristocracy. This policy was unlike that of some of the former Shôguns, notably the Ashikagas, who had sometimes treated the Mikado with contempt. By the earlier Tokugawas it was strictly followed; we even read of Iyemitsu doing homage to his own sister on her accession to the imperial throne: but ultimately the Tokugawa Shôguns got into the habit of ignoring the Mikado; and a glaring instance of this in the negotiations with foreigners, furnished a pretext to the party which desired the overthrow of the Shôgunate, and thus helped to hasten that event. As to their superiors, so to their inferiors, the Shôguns were enjoined to behave with courtesy and consideration, avoiding all tyranny, and making the promotion of peace the chief end of their rule. 'To assist

[1] It is true that there was a class of persons called *Yeta*, said to be descendants of Korean prisoners, who followed the occupation of leather-dressers or buriers of dead animals, and who were not allowed even to enter the houses of others than members of their own class.

the people,' says Iyeyasu, 'is to give peace to the empire.' Another recommendation was, that the places of government of the lesser Daimiyôs should be frequently changed,—ostensibly for the prevention of misgovernment, but really that none of them might acquire local influence. This was easily enforced in the case of the less powerful nobles, many of whom were of the Tokugawa house, and owed their position to Iyeyasu; but with powerful chieftains like those of Satsuma, Chôshiu, and Tosa, it was vain to attempt such a supervision; and this, as we shall see, proved the fatally weak point of the Tokugawa *régime*, for it was the clans of Satsuma, Chôshiu, and Tosa, that had the chief share in bringing about its overthrow in 1868. Iyemitsu carried out the feudal policy even further than his grandfather. By him the Daimiyôs were required to reside alternately in Yedo and in their own provinces. Outside the castle of Yedo they had to appear before him and reswear allegiance, writing their signatures to the compact in their own blood. Iyetsuna, his son, acted still more oppressively, by issuing a decree that, even when absent from Yedo, the Daimiyôs should leave their families behind them as hostages. Thus were the Daimiyôs gradually reduced from a position of equality with the Shôgun to one of vassalage.

In the *Legacy* no clear distinction is made between law and morality; he who obeys the laws

is virtuous, he who disobeys is vicious. Again, as life within each daimiate was regulated by custom, there is no place in the code for substantive law, which bulks so largely in our statute-books,—the law of contracts, the law of personal property, of will, commercial, and maritime law; on the other hand, much attention is paid to criminal law relating to the status of persons and of classes, to etiquette and ceremonial, to tables of rank and precedence, to political administration and government. A third feature of Iyeyasu's code is the provision which it makes for the exercise of private vengeance; a man was allowed a certain period in which, on giving due notice, he might avenge an injury done to his father or his lord. Lastly, this code was to be kept secret from all but the chief councillors of state; although written, it was not to be promulgated. As in more primitive communities, where writing is unknown, custom was to have absolute sway. 'The magistrates,' says Iyeyasu, 'are reflectors of the mode of government;' theirs it is not to make but to interpret the law.

Under the strong rule of the Tokugawa Shôguns, the long-distracted Japanese empire at length enjoyed two and a half centuries of peace and prosperity. The innate love of art, literature, and education which almost constant warfare had prevented from duly developing among the people had

now an opportunity of producing fruit. And as it had shown itself in former intervals of rest, so was it now. Under the patronage of Iyeyasu was composed the *Dai Nihon Shi*, the first detailed history of Japan. Tsunayoshi, his successor (1681-1709), founded at Seidô, Yedo, a Confucian university, and was such an enthusiast for literature that he used to assemble the princes and high officials about him and expound to them passages from the Chinese classics. Yoshimune, another Shôgun, was much interested in astronomy and other branches of science. He did much to improve agriculture, and during his administration rice became so cheap that he earned the title of *Kome-Shôgun*, or 'Rice-Shôgun.' Legal matters also engaged his attention; he undid Iyeyasu's policy, in so far as to publish a revised criminal code, and the administration of the law he took pains to improve, forbidding the use of torture, except in cases where there was flagrant proof of guilt. He built an astronomical observatory at Kanda, Yedo, established at his court a professorship of Chinese literature, and caused texts from the Chinese ethics to be distributed throughout the schools of the city, there to be used by the pupils as copies. Iyenori (Shôgun from 1787 to 1838) threw the classes of the Confucian university open to the public. 'Everybody,' says one writer, 'from the nobility

down to the masses of the people, began to appreciate literary studies.' Maritime commerce within the limits of the four seas was encouraged by the Shôgun's government, regular services of junks being established between the principal ports. Nor must we forget that to the Tokugawas is due the foundation[1] of the great city of Yedo, with its vast fortifications and its triumphs of art in the shrines of Shiba and Uyeno. It was at this period, too, that the matchless shrines of Nikkô were reared in memory of the greatness of Iyeyasu and Iyemitsu.

But throughout all this period of peace and progress the light of the outer world was excluded. The people made the best use of the light they had, but after all it was but dim. The learning by rote of thousands of Chinese characters, and the acquisition of skill in the composition of Chinese and Japanese verse, were little worthy to be the highest literary attainments possible to the most aspiring of the youth of Japan. In the domain of art there was more that was inviting. But scientific knowledge was tantalizingly meagre, and that little was overlaid with Chinese absurdities. When we consider that the isolation of the country was due to no spirit of exclusiveness in the national character,

[1] It had existed before the time of Iyeyasu, but as a place of little importance.

that indeed it was the result of a policy that, so to speak, actually went against the grain of the people, how many restless spirits must there have been during these long years who kept longing for more light. Fortunately there was one little chink at Deshima, in the harbour of Nagasaki, and of this some of the more earnest were able to take advantage. Instances can be recorded—and there must be many more of which we can know nothing—of Japanese students displaying the truest heroism in surmounting the difficulties that lay in the way of their learning foreign science.

Mr K. Mitsukuri, in the *Transactions of the Asiatic Society of Japan*, relates a most impressive instance of this kind: In the year 1771, a young physician of Yedo, named Sugita, succeeded in obtaining a Dutch book on anatomy. Of the Dutch language he could neither read nor understand a word; but the illustrations interested him, more especially as he noticed that they represented the human organism to be very different from what the Japanese professors of anatomy taught regarding it. He conceived an intense longing to test whether the Dutch or the Japanese theory was correct. An opportunity at length occurred. He was invited to a dissection in the execution grounds of Kozukappara, Yedo. Thither, on the appointed day, he eagerly betook himself,

along with two friends, Mayeda, who also had a copy of the Dutch book, and Nakagawa; and the result of the investigation was, of course, the thorough confirmation of the Dutch theory. The three friends were overjoyed, and at once formed a determination to master the foreign language. But how were they to proceed? They had no dictionary, and could obtain no teacher. Fortunately, however, through intercourse with the Dutch merchants who periodically came from Nagasaki to pay their respects to the Shôgun, Mayeda had learned the alphabet and about a hundred words. The three met regularly in Mayeda's house, and with his small stock of words, and the help of the illustrations, they laboriously spelt their way through the volume, until, at the end of four years, Sugita had a Japanese work on anatomy ready for publication. This he issued, though at the risk of imprisonment; and he had the satisfaction of not only seeing his book tolerated, but of succeeding in presenting a copy to the Shôgun, who afterwards honoured him with an audience.

How there came at length an unsettled dawn, and after the clouds of this had cleared, a dazzling inpouring of the light, will appear in the next chapter.

CHAPTER III.

NEW JAPAN.

Arrival of U. S. Squadron under Commodore Perry—Consternation of Shôgun and People—A Hot Debate—Treaty Signed—Southern Clans eager for Downfall of Shôgun—Mikado refuses to Indorse the Treaty—A Decade of Intrigue and Assassination—Distraction of Shôgun's Government—Dissensions at Imperial Court—Resignation of Shôgun—Short but Severe Civil War—The Restoration—Political and Social Revolution—Ôkubo's Memorial—Court transferred to Yedo, now called Tôkiyô or Tôkei—Alteration in Mikado's Mode of Life—Complete Overthrow of Feudalism—The Daimiyôs resign their Fiefs to the Mikado—Commutation of Pensions of ex-Daimiyôs and ex-Samurai—A Japanese Cincinnatus—Satsuma Rebellion—Reformed Government—Popular Assemblies—Extract from H. E. Ôkuma's Report on the Reforms of the last Thirteen Years—Address by H. E. Sano at Close of National Exhibition of 1881—The Japanese naturally an Assimilative People—Present Financial Condition of Japan—Japan not 'played out'—Agitation for Revision of Treaties—Spirited Foreign Policy—Christianity necessary for National Welfare.

ON the 7th of July, 1853, Japan was startled out of her slumber by the appearance off Uraga, in the bay of Yedo, of a squadron of four American warships under the command of Commodore Perry. Mr Adams, in his *History of Japan*, gives a graphic description, from native accounts, of the consternation into which the Shôgun and his ministers were thrown.

'The Shôgun Iyeyoshi, on receiving information by a messenger despatched with all speed by the governor on the spot, was exceedingly troubled, and summoned all the officials to a council. At first the affair seemed so sudden and so formidable, that they were too alarmed to open their mouths, but in the end orders were issued to all the great clans to keep strict watch at various points on the shore, as it was possible that the barbarian vessels might proceed to commit acts of violence. A learned Chinese scholar was sent to Uraga, had an interview with the American Envoy, and returned with the letter (of the American President), which expressed the desire of the United States to establish friendship and intercourse with Japan. Thereupon the Shôgun was greatly distressed, and again summoned a council. He also asked the opinion of the Daimiyôs. The assembled officials were exceedingly disturbed, and nearly broke their hearts over consultations which lasted all day and all night. The nobles and retired nobles of Yedo were informed they were at liberty to state any ideas they might have on the subject, and although they all gave their opinions, the diversity of propositions was so great that no decision was arrived at.' Then the citizens of Yedo and the surrounding villages were in great tumult, fearing that there would be a war, for which the country, by long disuse, was

totally unprepared, and while some began to run hither and thither in search of arms, others carried off their furniture and valuables to a distance. Meanwhile, the Envoy was impatiently demanding an answer. At length a temporizing policy was adopted; the Envoy was informed, that in a matter of so much importance, a decision could not be at once reached, and that, if he now left, he would on his return get a definite answer.

No wonder there was commotion. The nineteenth century had come suddenly into contact with the fourteenth. The spirit of commerce and the spirit of feudalism, two great but conflicting forces that have in their turn moved society, met in their full development, and there could not but be a convulsion. We are hardly surprised to hear that the Shôgun died before Commodore Perry's return, or that during the next few years the land was harassed by earthquakes and pestilence.

Perry's second appearance was in February, 1854. A hot debate took place in the Shôgun's council as to the answer that should be given. The following was the advice of the old Daimiyô of Mito,[1] the head of one of the three families which, forming the

[1] He had shortly before been confined to his secondary palace in Yedo, for having melted all the Buddhist bells in his district into cannon!

Tokugawa clan, furnished the occupants of the Shôgunate: 'At first,' he said, 'they will give us philosophical instruments, machinery, and other curiosities; will take ignorant people in; and trade being their chief object, they will manage bit by bit to impoverish the country; after which they will treat us just as they like—perhaps behave with the greatest rudeness and insult us, *and end by swallowing up Japan.* If we do not drive them away now, we shall never have another opportunity. If we now resort to a dilatory method of proceeding, we shall regret it afterwards when it will be of no use.' Others gave contrary advice, saying, 'If we try to drive them away, they will immediately commence hostilities, and then we shall be obliged to fight. If we once get into a dispute, we shall have an enemy to fight who will not be easily disposed of. He does not care how long he will have to spend over it, but he will come with several myriads of men-of-war and surround our shores completely; however large a number of ships we might destroy, he is so accustomed to that sort of thing, that he would not care in the least. In time, the country would be put to an immense expense, and the people plunged in misery. Rather than allow this, as we are not the equals of foreigners in the mechanical arts, let us have intercourse with foreign countries, learn their drill and tactics, and, *when we have made the*

nation as united as one family, we shall be able to go abroad and give lands in foreign countries to those who have distinguished themselves in battle.' [1]

The latter view carried, and a treaty with the United States was signed on the 31st March, 1854. Now, be it observed, that the Shôgun did this without the sanction of the Mikado, whom indeed he had never yet consulted on the matter, and that he subscribed himself Tai Kun ('Tycoon'), *i.e.*, Great Ruler, a title to which he had no right, and which, if it meant anything at all, involved an assumption of the authority of supreme ruler in the empire. This was the view naturally taken by Perry, and by the ambassadors from European countries who, a few years later, obtained treaties with Japan. They were under the impression that they were dealing with the Emperor; and hearing of the existence of another potentate living in an inland city surrounded with a halo of national veneration, they conceived the plausible but erroneous theory, that the Tycoon was the temporal sovereign and this mysterious Mikado the spiritual sovereign of the country. They little dreamt that the so-called Tycoon was no sovereign at all, and that

[1] A Japanese friend, now holding a high position in the diplomatic service of his country, once acknowledged to the writer, that it was with some such idea as that italicised in the above sentence, that he first left Japan to study in America.

consequently the treaties which he signed had no legal validity.

The Shôgun could ill afford thus to lay himself open to a charge of treason. We have seen how from the first there was a certain class of Daimiyôs who had never heartily submitted to the Tokugawa administration. These men found themselves unable to withstand the power of Iyeyasu and his immediate successors, but still even Iyeyasu himself could not see his way to control them as he did the lesser Daimiyôs nearer Yedo. The principal clans which thus submitted to the Tokugawa *régime* under protest against what they considered a usurpation, an encroachment on the authority of the Mikado, whom alone they recognized as the divinely appointed ruler of Japan, were those of Satsuma, in the south of Kiushiu, Chôshiu, separated from Kiushiu by the straits of Shimonoseki, and Tosa, in Shikoku. From the first, I say, these clans protested; but, as the years of peace gradually cast their spell over the nation, making the people forgetful of war, and transforming the descendants of Iyeyasu into luxurious *fainéants* much liker impotent Mikados than successors of the energetic soldier and lawgiver, their hopes more and more rose that an opportunity would be given them to overthrow the Shôgunate and bring about the unification of the empire in the hands of the

Mikado. Their time had now come. The Shôgun was enervated, and he had so far forgotten himself as to open the country to foreign trade without the sanction of the Son of Heaven. It was this illegal act of the Shôgun's that led to all the confusion, violence, and disaster of the next few years, and ultimately, in 1868, to the complete overthrow of his own power and the restoration of the Mikado to his rightful position as actual, as well as nominal, ruler of the empire. The Tokugawa *régime* was, at the time of Perry's mission, declining from internal causes, and pressure from without precipitated the end.

Fearing the consequences of the illegal act into which he had been driven, the Shôgun lost no time in sending messengers to Kiyôto to inform the Mikado of what had happened, and seek his sanction to the policy adopted. It was pled in excuse for the Shôgun's conduct, that affairs had reached such a condition that he was driven to sign the treaty, and an earnest hope was expressed that a good understanding would be come to on the subject. The Emperor, in great agitation, summoned a council of princes of the blood, Kuges, and others, and it is said that much violent language was used. The decision was unanimous against the Shôgun's action; the messengers were informed that no sanction could be given to the treaty.

The next important step was not taken until

July, 1858, when Lord Elgin arrived with propositions on the part of Great Britain for a treaty of amity and commerce. He was unaccompanied by any armed force, and brought a steam-yacht as a present from Queen Victoria to the Tycoon of Japan. A few months later, treaties were entered into with all the leading powers of Europe. But, if there was a political lull between 1854 and 1858, the poor Japanese had distractions of a very different kind. From a violent earthquake and consequent conflagration, 104,000 of the inhabitants of Yedo are said to have lost their lives. A terrific storm swept away 100,000 more, and in a visitation of cholera 30,000 persons perished in Yedo alone. Moreover, just when the treaties were being signed, the Shôgun Iyesada died, 'as if,' says Sir R. Alcock, 'a further victim was required for immolation on the altar of the outraged gods of Japan.'

The political tempest that had been brewing now fairly burst. For the next ten years there was so much anarchy, intrigue, and bloodshed, that Japan became in Europe quite a byword for treachery and assassination. Defenceless foreigners were cut down in the streets of Yedo and Yokohama, and even in the Legations. Twice was the British Legation attacked, on one of the occasions being even taken by storm and held for a time by a band of free-lances. No foreigner's life was safe.

Even when out on the most trivial errand, every foreign resident was accompanied by an armed escort furnished by the Shôgun's government. The writer remembers being told by a member of the British diplomatic mission who went through part of this critical period how, for a time, it was almost impossible for him to get a night's sleep, through mental anxiety, irritated by the monotonous pacing of the guards outside, and the distracting repetition of the watchword, 'All's well.' The effect on the mind of another member of the Legation staff was, that he went mad and committed suicide. It is needless to give an account of all the different assassinations, successful or attempted, which darkened this period. The Secretary to the American Legation was cut down near Shiba, Yedo, when returning from the Prussian Legation with an armed escort; a Japanese interpreter attached to the British Legation was fatally stabbed in broad daylight while standing at the Legation flag-staff; one of the guard at the same Legation murdered two Englishmen in the garden, and then committed suicide; an Englishman (Mr Richardson) was cut down on the highway between Yokohama and Yedo by certain retainers of the Daimiyô of Satsuma, whose procession he had unwittingly crossed on horseback, etc., etc.

Now, what was the leading motive that inspired

all these acts of violence? It is not a satisfactory answer to say hatred of foreigners. This was, no doubt, more or less involved, but the true explanation is to be found in the hostility of the Mikado's partisans to the Shôgun's government. All possible means were taken to thwart the Shôgun and bring him into complications with the ambassadors at his court. Every attack on a foreigner brought fresh trouble upon the Yedo government, and hastened its collapse. It is to the state of political parties at this epoch in Japanese history, and not to mere ill-will against foreigners, that this policy of intrigue and assassination must be ascribed.

It would take too long to discuss all the complications of this period, to inquire, *e.g.*, how far, when the Japanese government failed to arrest and execute the murderer of Mr Richardson, the British were justified in demanding an indemnity of 500,000 dollars from the Shôgun and 125,000 dollars from the Daimiyô of Satsuma, and in enforcing their demands with a threatened bombardment of Yedo and an actual bombardment of Kagoshima, or to inquire into the shelling of the Daimiyô of Chôshiu's batteries at Shimonoseki in turn by the Americans, French, Dutch, and British, the men of Chôshiu having fired upon some Dutch, French, and American vessels that had entered the Straits against the

prohibition of the Japanese.[1] Such stern measures doubtless appeared to the foreign ambassadors necessary to prevent the expulsion, or even the utter extermination, of foreigners. Whether their policy was mistaken or not, certain it is that they can have had no adequate conception of the difficulties with which the Shôgun had to contend. The position of that ruler was one of such distraction as might well evoke for him the pity of every disinterested onlooker. Take, for example, the quandary into which the Shimonoseki affair brought him. At the very time when he was sending envoys to reprimand the Chôshiu clan for firing on foreign vessels without orders, the Mikado's court at Kiyôto were issuing a proclamation to the clans, remonstrating with some of them for 'putting their hands in their pockets and looking on quietly when the barbarian ships had been attacked,' and asserting that it was 'the duty of all the clans to try to achieve the work with all possible speed.' Do as he would, he could not escape trouble; on the one side were the Mikado's partisans, ever growing in power and in determination to crush him, and on the other were the equally irresistible foreigners with their impatient demands and their alarming threats. He was as helpless as a man between a wall of rock and an advancing tide.

[1] 3,000,000 dollars were moreover exacted as an indemnity.

The internal difficulties of the country were increased by dissensions which broke out in the imperial court. The clans of Satsuma and Chôshiu had been summoned to Kiyôto to preserve order. For some reason or other the former were relieved of this duty, or rather privilege, and it therefore devolved exclusively upon the Chôshiu men. Taking advantage of their position, the Chôshiu men persuaded the Mikado to undertake a progress to the province of Yamato, there to proclaim his intention of taking the field against foreigners; but this proposal roused the jealousy of the other clans at the imperial court, as they feared that the men of Chôshiu were planning to obtain possession of the Mikado's person, and thus acquire preëminence.[1] The intended progress was abandoned, and the men of Chôshiu, accompanied by Sanjô (afterwards Prime Minister of the reformed government), and six other nobles who had supported them, were banished from Kiyôto. The ill-feeling thus occasioned between Chôshiu and Satsuma was fomented by an unfortunate incident which occurred at Shimonoseki early in 1864. The former clan recklessly fired upon a vessel which, being of European build, they mistook for a foreign one,

[1] The Mikado's authority remains from age to age undisputed. The most ambitious politicians would never think of usurping his prerogatives. Their highest aim is to rule in his name, and this they can do only when they have, or at least seem to have, his countenance.

but which really belonged to Satsuma. Thus Chôshiu was in disfavour both with the Shôgun and with the Mikado, and in this year we have the strange spectacle of these two rulers leaguing their forces together for its punishment. On the 20th August, 1864, the Chôshiu men advanced upon Kiyôto, but were repulsed with much slaughter, only, however, after the greater part of the city had been destroyed by fire. The rebellion was not at once quelled; indeed, the Chôshiu Samurai were proving themselves more than a match for the troops which the Shôgun had sent against them, when at length the imperial court ordered the fighting to be abandoned.[1] Simultaneously with the Chôshiu rebellion, too, the Shôgun had to meet an insurrection by the Daimiyô of Mito, in the east. His troubles, no doubt, hastened his death, which took place at Ôsaka in September, 1866, shortly before the war against Chôshiu terminated. Then there succeeded Keiki, the last of the Shôguns.

It should be noted, however, that before this the Mikado's sanction had been obtained to the foreign treaties. In November, 1865, British, French, and

[1] Some time before this, a reconciliation had been effected between the clans of Satsuma and Chôshiu, chiefly through the instrumentality of Saigô Takamori, the brave and gifted general who afterwards became Commander-in-Chief of H.I.M. forces under the reformed government, but who latterly had the ill fate to fall as the leader of the Satsuma insurgents of 1877.

Dutch squadrons came to anchor off Hiyôgo (of which the foreign settlement of Kôbe is now a suburb), and sent letters to Kiyôto demanding the imperial consent. The nearness of such an armed force was too great an argument to be withstood, and the demand was granted.

Little more than a year after his accession to the dignity of the Shôgunate, Keiki resigned. In doing so, he proved himself capable of duly appreciating the national situation. Now that foreigners had been admitted, it was more necessary than ever that the government should be strong, and this, it was seen, was impossible without the abolition of the old dual system. The Daimiyô of Tosa had thus written to Keiki: 'You should restore the governing power into the hands of the sovereign, and so lay a foundation on which Japan may take its stand as the equal of all other countries. This is the most imperative duty of the present moment.' And Keiki, as we have seen, had the good sense to take this advice. His resignation was sent in to the Mikado[1] on the 19th of November, 1867.

But the end was not yet. On the day when the Shôgunate was abolished, 3d January, 1868, the forces friendly to the Tokugawas were dismissed from Kiyôto, and the guardianship of the imperial palace

[1] The youthful Mutsuhito, who had succeeded his father Komei on February 3d, 1867.

was committed to the clans of Satsuma, Tosa, and Geishiu (or Aki). This measure gave Keiki great offence, and, availing himself of a former order of the court, which directed him to continue the conduct of affairs, he marched, with his retainers and friends, to Ôsaka, and sent a request to the Mikado that all Satsuma men who had any share in the government should be dismissed. To this the court would not consent, and Keiki marched against Kiyôto with a force of 30,000, his object being to remove from the Mikado his bad counsellors.[1] A desperate engagement took place at Fushimi, the southern suburb of Kiyôto, in which the victory was with the loyalists. But this was only the beginning of a short but sharp civil war, of which the principal fighting was in the region between Yedo and Nikkô. Even after Keiki had made submission, some of his partisans continued hostilities, taking a final stand in the extreme north of the empire; but at length the last shot was fired.

The Restoration was now complete. Proclamation was made 'to sovereigns of all foreign nations and to their subjects, that permission had been granted to the Shôgun Yoshinobu[2] to return the

[1] This was the very reason given by Saigô when he raised his rebel army in 1877.

[2] Or Keiki. He now lives, as a private gentleman, in his ancestral city of Shidzuoka.

governing power in accordance with his own request;' and the manifesto continued: 'Henceforward we shall exercise supreme authority, both in the internal and external affairs of the country. Consequently the title of Emperor should be substituted for that of Tycoon, which has been hitherto employed in the treaties.' Appended were the seal of Dai Nippon, and the signature Mutsuhito, this being the first occasion in Japanese history on which the name of an emperor had appeared during his lifetime.

With the triumph of the imperial party one might have expected a return to the old policy of isolation. There can be no doubt that when the Satsuma, Chôshiu, and other southern clans commenced their agitation for the abolition of the Shôgunate, their ideas with regard to foreign intercourse were decidedly retrogressive. But, after all, as has before been noted, the leading motive which inspired them was dissatisfaction with the semi-imperial position occupied by the upstart Tokugawas; to this their opposition to foreigners was quite secondary. It so happened that the Tokugawa Shôguns got involved with foreigners, and it was so much the worse for the foreigners, as witness the assassinations of the decade preceding 1868. To go deeper, what was at the bottom of this desire for the overthrow of the Shôgunate? Doubtless their patriotism. What they had at heart was the highest welfare of their country,

and this they believed impossible without its unification. Their primary motive, then, being patriotism, we need not be surprised that they were willing to entertain the notion that perhaps, after all, the prosperity of their country might best be ensured by the adoption of a policy of free foreign intercourse. This idea more and more commended itself, until it became a conviction; and when they got into power, they astonished the world by the thoroughness with which they broke loose from the old traditions, and entered upon a policy of enlightened reformation. To the political and social revolution which accompanied the Restoration of the Mikado in 1868, there has been no parallel in the history of mankind.

We read that one of the first acts of the Mikado after the Restoration was to assemble the Kuges and Daimiyôs, and make oath before them 'that a deliberative assembly should be formed, and all measures be decided on by public opinion; that impartiality and justice should form the basis of his action; and that intellect and learning should be sought for throughout the world, in order to establish the foundations of the empire.'

In the midsummer of 1868, the Mikado, recognising Yedo as really the centre of the nation's life, made it the capital of the empire, and transferred his court thither; but the name Yedo being distasteful on account of its associations with the Shôgunate,

was abolished, and the city renamed Tôkiyô, or Tôkei, *i.e.*, 'Eastern Capital.' At the same time, the ancient capital, Kiyôto, received the new name of Saikiyô, or Saikei,[1] *i.e.*, 'Western Capital.' The original proposer of this important step is said to have been the councillor of state Ôkubo, one of the greatest names connected with the Restoration. In a memorial which he submitted to the Mikado occurs the following remarkable passage:—'Since the middle ages our Emperor has lived behind a screen, and has never trodden the earth. Nothing of what went on outside his screen ever penetrated to his sacred ear; the imperial residence was profoundly secluded and naturally unlike the outer world. No more than a few court nobles were allowed to approach the throne, a practice most opposed to the principles of heaven. Although it is the first duty of man to respect his superior, if

[1] This custom of renaming cities would seem to have been borrowed from China, where there is one city that has borne nine different names, conferred by as many different dynasties which have in succession held it. Tôkiyô and Saikiyô are often more shortly, but, as the author thinks, less correctly, spelt Tôkiô and Saikiô. In the case of the eastern city, the new has entirely supplanted the old name; but Kiyôto is still the more popular name of the ancient capital. With regard to the forms Tôkiyô and Tôkei, the former appears to have taken greater hold on the people, while the latter is considered by some the more scholarly. *Kiyô* and *kei* are synonymous Chinese roots, the latter of which is said to have been introduced from China along with the Confucian philosophy, and the former to have arrived when Buddhism came in contact with the national life.

he reveres that superior too highly, he neglects his duty, while a breach is created between the sovereign and his subjects, who are unable to convey their wants to him. This vicious practice has been common in all ages. But now let pompous etiquette be done away with, and simplicity become our first object. Kiyôto is in an out-of-the-way position, and is unfit to be the seat of government.' Ôkubo's advice has been thoroughly adopted. The meanest of his subjects may now look upon the 'Dragon's visage,' as he drives about the streets of the capital, and there are no signs of diminished loyalty to his person, because he has shown himself to be a man like other men, and not a divinity, into whose dazzling presence it would be death for the profane to enter. The mode of life of the imperial court has been more and more assimilated to that prevalent in Europe; only this year an advance was made in this direction by the appointment to the Bureau of Ceremonies, in the Imperial Household Department, of a gentleman just returned from England, whose duty is to be the gradual alteration of the present court ceremonial until it conforms with that of Western countries.

For the creation of a central administration, however, more was necessary than the abolition of the Shôgunate and the establishment of the Mikado's authority. The great fabric of feudalism still

remained intact. Within his own territory each Daimiyô was practically an independent sovereign, taxing his subjects as he thought fit, often issuing his own currency, and sometimes even granting passports, so as to control intercourse with neighbouring provinces. Here was a formidable barrier to the consolidation of the empire. But the reformers had the courage and the tact necessary to remove it.

The first step towards the above revolution was taken in 1869, when the Daimiyôs of Satsuma, Chôshiu, Hizen, and Tosa, addressed a memorial to the Mikado, requesting his authorization for the resignation of their fiefs into his hands. Other nobles followed their example, and the consequence was the acceptance by the Mikado of control over the land and revenues of the different provinces, the names of the clans, however, being still preserved, and the Daimiyôs allowed to remain over them as Chi Hanji, or Governors of Clans, each with one-tenth of the former assessment[1] of his territory as rental.

[1] Mr A. H. Mounsey, in his work on *The Satsuma Rebellion*, shows that 'assessment' and 'revenue' must not be taken as synonymous terms. 'To show how far this was from being the case,' he says, 'it is only necessary to instance a province where the assessment was 36,000 *koku*. The amount of taxes, *i.e.* revenue, raised in this province was only 16,000 *koku*. Of this sum 8000 *koku* were appropriated to the payment of the pensions and allowances of the retainers of the clan, 4000 were applied to administrative purposes, and merely the remaining 4000 came into the lord's hands for the maintenance of himself and his family. If there happened to be a bad harvest, all

By this arrangement, the evil of too suddenly terminating the relation between the clans and their lords was sought to be avoided. But it was only temporary; in 1871 the clan system was totally abolished, and the country (exclusive of Yezo, which was treated as a colony) redivided for administrative purposes into three *fu*, sixty[1] *ken* or prefectures, and one *han*, viz., the tributary kingdom of *Riu Kiu*. Over each *fu* was placed a *chiji*, or governor, and over each *ken* a *kenrei* or prefect, these officers being chosen irrespectively of hereditary rank or clan connexion. But the payment of the hereditary pensions and allowances of the ex-Daimiyôs and ex-Samurai, proved such a drain upon the national resources, that in 1876 the reformed government found it necessary to adopt the somewhat hazardous measure of compulsorily converting them into capital sums. The rate of commutation varied from five years' purchase, in the case of the largest pensions, to fourteen years' in that of the smallest. The number of the

these quota were naturally diminished. Now, under the new system, the Daimiyô of this province was to receive one-tenth of the assessment, *i.e.* 3000 *koku* annually, regularly paid, and subject to no reductions; and as he was to be freed from all claims on his purse on the part of his clansmen, and could in future spend the whole of his income for his own exclusive and private use, it is doubtful whether he was a loser at all in a pecuniary sense.

[1] Since reduced to thirty-five, while Riu Kiu is now a *ken* (that of Okinawa), making a total of thirty-six.

pensioners with whom they had thus to deal was 318,428.

The act of the Daimiyôs in thus suppressing themselves, looks at first sight like a grand act of self-sacrifice, and one for which it seems difficult to account, as we are not much accustomed to see ordinary men, not to speak of landed proprietors, manifesting such disinterestedness for the patriotic object of advancing their country's good. But the explanation lies in this, that the vast majority of Diamiyôs had come to be, in relation to their own dominions, very much what the Mikado was in relation to the whole empire—mere *fainéants*. Their territories were governed by the more able and energetic of their retainers, and it was a number of these men that had most influence in bringing about the restoration of the Mikado's authority. Intense patriots, they saw that the advancement of their country could not be realized without its unification; and, at the same time, they cannot but have preferred the wider scope for their talents which service immediately under the Mikado would give them. From being ministers of their provincial governments, they aspired to be ministers of the imperial government. They were successful; and their lords, who had all along been accustomed to yield to their advice, quite cheerfully acquiesced, when asked, for the good of the empire, to give up

their fiefs to the Mikado. One result of this is, that while most of the ex-Daimiyôs have retired into private life, the country is now governed almost exclusively by ex-Samurai.

Such sweeping changes were not to be accomplished without rousing opposition and even rebellion. The government incurred much risk in interfering with the ancient privileges of the Samurai. The position of this class under the old *régime* had fostered in them both pride and improvidence; and such of them as had spent their means and found themselves ignorant of all the ways of gaining a livelihood, were likely to prove dangerous to the peace of the state.[1] It is not surprising, therefore, that several rebellions had to be put down during the years immediately succeeding 1868.

But these were of a mild type compared with that which in 1877 shook the government to its foundations. Into the causes of the Satsuma rebellion we cannot enter. Its leader, Saigô Takamori, was one of the most powerful members of the reformed government until 1873, when, with one or two of his colleagues, he resigned, being dissatisfied

[1] That the Samurai did not give more trouble, was due to the fact that the government offices were filled with thousands of them, posts in many cases being made for the men rather than men found for the posts. Others obtained employment in the national banks, which were established on the security of the government bonds held by them.

that the government would not go to war with Korea. A veritable Cincinnatus, he seems to have won the hearts of all classes around him by the Spartan simplicity of his life and the affability of his manner, and there was none more able or more willing to come to the front when duty to his country called him. It is a thousand pities that such a genuine patriot should have sacrificed himself through a mistaken notion of duty. Ambition to maintain and extend the military fame of his country seems to have blinded him to all other more practical considerations. The policy of Ôkubo and the rest of the majority in the cabinet, with its regard for peace and material prosperity, was in his eyes unworthy of the warlike traditions of old Japan. Luxury, he thought, was threatening to eat away the life of the nation. There is a story to the effect that after his withdrawal from Tôkiyô to his native city of Kagoshima, he was shown a photograph of the European villa erected in the capital by his great rival and fellow-clansman Ôkubo, the sight of which filled him with indignation at the degeneracy of the rulers of Japan who could give way to such luxuriousness. But we cannot follow out the story of this famous rebellion—how Saigô established a 'private school' at Kagoshima for the training of young Shizoku in military tactics, how the reports of the policy of the government

more and more dissatisfied him, until a rumour that Ôkubo[1] had sent policemen to Kagoshima to assassinate him, precipitated the storm that had been brewing, and how it was only after eight months of hard fighting, during which victory swayed from one side to another, and the death of Saigô and his leading generals, when surrounded at last like rats in a trap, and the expenditure of over 40,000,000 *yen*, which the state could ill afford, that the much tried government were able freely to draw breath again.[2]

The following are the main features of the reformed government of Japan:—The Mikado is an absolute sovereign. He administers his affairs through the Daijô-kuwan, or Supreme Council, consisting of the Premier, the Vice-Premier, and a number of other Councillors, who formerly were the heads of the great Department of State, but have now been relieved of their connexion with these. The Daijô-kuwan is the cabinet, or actual government.[3] Below this, the Genrô-in, a Senate or Le-

[1] This report was not supported by satisfactory evidence, although the Kagoshima authorities extorted a so-called confession from the policemen. Ôkubo was too noble to be guilty of such an act.

[2] The people of Satsuma believe that Saigô's spirit has taken up its abode in the planet Mars, and that his figure may be there seen when that star is in the ascendant.

[3] With the exception of the Premiers, who are ex-Kuges, most, if not all, of the members of the Cabinet are ex-Samurai. In the case of one of the most powerful of them, it is doubtful whether he has not sprung from the commonalty, and the same may be said of at least one of the heads of departments.

gislative Council of men under the presidency of an Imperial Prince, has the power of elaborating the laws determined upon by the Supreme Council, but cannot initiate any legislative measure without its consent. The Genrô-in corresponds somewhat to our House of Lords, but its functions are more restricted. The chief Department of State are these:—Foreign Affairs, Finance, War, Marine, Education, Public Works, Agriculture and Commerce, Justice, Colonization of Yezo, Imperial Household, and the Interior. The division of the empire into Fu and Ken has been already referred to. The governors of these are responsible to the Minister of the Interior. A few years ago, an assembly of provincial governors was instituted, but it meets but seldom, and is purely consultative. An agitation on the part of a large section of the people in favour of the establishment, in fulfilment of the oath made by the Mikado at the Restoration, of a popular representative assembly, has led to the institution of provincial assemblies composed of officers elected by the people, but the functions of these are at present very limited. The voting is by ballot; the qualifications for membership are an age of not less than twenty-five years, a three years' residence in the electoral district, and the payment of a land-tax within that district of at least £2. Electors must be males of not less than twenty

years, whose names are on the register, and who pay a land-tax of £1. These provincial assemblies are to meet for not more than a month in March of each year, to deal with all questions of local taxation, subject to the control of the Minister of the Interior, and, if they see fit, may also petition the central government on any matter of local interest. A sanitary board is also elected by the inhabitants of each town or village. In February, 1881, there were established local assemblies for waterworks and engineering, and a few months later, boards and assemblies for the discussion of agricultural and commercial matters. Still more recently, the Minister of Education has issued a notification providing for the formation (optional) of educational boards in every Fu and Ken, as well as in every division or district. First steps have thus been taken towards the adoption of representative institutions. The government are, no doubt, discreet in proceeding with due caution in this matter, although in the present oligarchical system of administration there is a want of elasticity which might lead to serious consequences. So long as a Minister is in favour with the Mikado,—and this means so long as he belongs to the leading party in the government,—he may retain his position, no matter how distasteful he may have become to the people; and there is thus created a temptation to adopt

assassination, an extreme measure from which a Japanese patriot will not shrink, even in face of the certainty of forfeiting his life.

Reforms have extended to every part of the body politic. The old system of law has been supplanted by a system based on the Code Napoleon. Torture, which in the old days was resorted to for the extortion of confession, without which no condemnation could be carried into effect, has been abolished, the list of crimes punishable by death has been greatly curtailed, and corporal punishment almost altogether set aside. A new army has been formed, chiefly under the training of a mission of French officers. By a law of conscription, all males between the ages of seventeen and forty are liable to military service for three years with the colours, two years in the first, and two years in the second, division of the reserve, and the rest of their period of liability in the militia. In time of peace the present army consists of 35,560 men, and in time of war of 50,230. There is a most efficient police force. A navy has been organized on the pattern of that of Great Britain, and now consists of twenty-five ships. At Yokosuka, a few miles south of Yokohama, there is an excellent naval arsenal with dry docks, and at Nagasaki there are likewise considerable naval appliances. The Japanese attach much importance to this branch of the government service. Looking at the situation of their island

empire off the coast of Asia, they compare it with that of the British islands off the European coast, and cherish the aspiration of becoming the British of the East.

But it is unnecessary to recount all the reforms of the last thirteen years. More detailed reference will be made to some of these in the sequel. Meanwhile I cannot do better than make the following quotation from the recently published pamphlet of H. E. Ôkuma, Member of the Supreme Council of State, and ex-Minister of Finance, entitled *A Survey of Financial Policy during Thirteen Years* (1868–1880):—

'At the time of the Restoration there was no such thing as a telegraph in operation, and for expresses the only available means were men or horses; but immediately after that event the government set to work to construct telegraphs, and the nation speedily awaking to its advantages, the total distance connected by telegraphs was increased by 1880 to 1600 *ri* (4000 English miles). All the most important towns in the country are now able to communicate with each other instantaneously. In 1879 we joined the International Telegraph Convention, and telegraphic communication with all parts of the world has since become an easy matter. Compared with the state of things ten years ago, when the ignorant people cut down the telegraph poles and severed the wires, we seem rather to have made a century's advance.

'Previous to the Restoration, with the exception of the posts sent by the Daimiyôs from their residences at the capital to their territories, there was no regularly established post for the general public and private convenience. Letters had to be sent by any opportunity that occurred, and a single letter

cost over 25 *sen*[1] for a distance of 150 *ri*. But since the Restoration, the government for the first time established a general postal service, and in 1879 the length of postal lines was 15,706 *ri* (nearly 40,000 English miles), and a letter can at any time be sent for two *sen* to any part of the country. In 1874 we entered the International Postal Convention, and have thus obtained great facilities for communicating with foreign countries.

'It was also this government that, after the Restoration, for the first time constructed railways, and connected the chief open ports with the cities in their immediate neighbourhood. In 1879 over 30 *ri* (75 English miles) of railway were opened, and further extensions have already been undertaken, while many of the people have come to recognize the conveniences they afford.

'Although there were lights upon the most important headlands previous to the Restoration, their construction was extremely primitive, and their illuminating power extended but a short distance. Their number, also, was small. But since the Restoration, European and American models have been taken, and thirty-five additional lighthouses have been constructed, besides buoys and beacons, to say nothing of the numerous harbour improvements carried out.

'Japanese vessels of native build are inferior to those of European build in the facilities they afford for navigation. In 1871, four years after the Restoration, the number of ships of foreign build was no more than 74; but the government encouraged their construction, and by 1878 they reached 377. The government has two shipbuilding yards, one yard for the repair of ships; besides which there is one yard for the construction of ships of the foreign model, aided by government, and two or three private establishments of the same character.

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[1] Or cents. 1 *yen* (= 1 dollar or 4 shillings approximately) = 100 *sen* = 1000 *rin* = 10,000 *mon*. The paper *yen* was, in June, 1881, at a discount of 63 per cent. below the gold or silver *yen*, of which the above is the value.

The number of vessels of native build in 1876 was 450,000, and in 1878 had reached 460,000.

'From the time preceding the Restoration until 1875, the coasting trade was entirely in the hands of foreigners, and Japanese had to travel by foreign mail-steamers. But in the latter year, by the aid of the government, a mail ship company was formed, and the coasting trade fell into the hands of our own people. This company now runs lines of steamers to Hong Kong and other Chinese ports, and is daily extending its business.

'Before the Restoration, the employment of wheeled vehicles was extremely limited; but after that event their use was widely developed, and the number of carts, etc., has increased year by year. In 1875, the number that paid the tax was 220,000, and in 1878, 340,000.

'Since the Revolution the use of steamers has daily increased, and the inland sea, the lakes, and larger rivers, are now constantly navigated by small steamers employed in the carrying trade.

'As regards foreign trade, in 1869 the total amount of imports and exports (1868 being a year of war, we take the figures for 1869) was 33,680,000 *yen*, and in 1879, 64,120,000 *yen*. Imports had grown from 20,780,000 *yen* to 36,290,000 *yen*, and exports from 12,909,000 *yen* to 27,830,000 *yen*; in the one case showing an advance from 2 to 3½, in the other from 2 to 5.

'In education, up to the Restoration the schools supported by the Daimiyôs, and private schools, were few in number; but since that epoch the educational system has been vastly improved, with a resulting increase in the number of schools. In 1878, of High, Middle, and Primary Schools, there were altogether 27,600, with 68,000 teachers and 2,319,000 pupils.

'Before the Restoration no progress had been made with the colonization of the Hokkaidô; but since that event that duty has been entrusted to a Commission endowed with absolute powers, and the productions now exhibit a daily growing tendency to develop; postal communication has been established, fisheries and agriculture are encouraged, the number

of immigrants has annually increased, and native merchants from the mainland, gradually appreciating the advantages, are extending their trade with the island.'

It may be well to call attention here also to the National Exhibitions which have been held since the Restoration. The first of these took place in 1877, and the second in 1881. The extent of the buildings connected with the latter may be imagined, when it is said that to examine the Exhibition thoroughly necessitated a walk of nine miles. The following is a translation of the address delivered by H. E. Sano, Minister of Finance, before H.I.M. the Mikado, at the close of the Exhibition of 1881 :—

I, Sano Tsunetami, servant of your Majesty and president of the Exhibition, respectfully present to your Majesty my report of the examination of the articles exhibited. I recall the fact that in the International Exhibition of Vienna, in Austria, our government was represented, but in those days our people manifested no anxiety to exhibit their manufactures. But after that, when Exhibitions were held in America, France, and Australia, our people, who had learned the value of such institutions, exhibited great anxiety to compete ; and the result of this has been that the people have advanced in knowledge, improved their businesses, and extended operations in trade.

The first National Exhibition was held in the tenth year of Meiji (1877), and this year the second Exhibition has been inaugurated and proved to be a national success. This has all been done through the benevolence of your Majesty. I, Tsunetami, give all praise to your Majesty's excellent virtues.

Now, in the present Exhibition there have been ninety thousand different kinds of articles exhibited, and the total number of exhibits are three hundred thousand. The fine

and the coarse were mixed together, but ninety-three examiners have taken fifty-two days to sort them. This has been a difficult task; but by steady perseverance the examiners have satisfactorily accomplished their task, and succeeded in separating the superior from the inferior, and now the grand ceremony of distribution of prizes takes place. I desire to mention the results of our examination in detail, and what our hopes of future improvement are.

1st Division.—Mining operations in the country were examined chiefly for the benefit of the people. The quality of the article produced, its consumption, and the present state of the mines, were taken into consideration. Of the metals the greatest improvement is manifest in copper, and hopes are entertained that greater attention will be paid to the production of this article in future. In gold and silver there has been but little change, and the amount obtained now is not so great as anticipated. Various kinds of coal have been exhibited, also numerous specimens of iron ore, of which there are large quantities available in the country, but the production of this article has not advanced much, and it will be some years hence before there is any material improvement in the manufacture of iron. Various kinds of stones suitable for building and other purposes have also been exhibited. Indeed, the empire is rich in metals and beautiful stones, but they are not much developed, because the mines worked are limited in number, and facilities for extending operations are not great.

2nd Division. Manufactured Articles.—These exhibits are chiefly necessary for clothing and domestic purposes; therefore attention has been paid by the examiners to their usefulness, quality, value, and demand. In the manufacture of scientific instruments and glass, improvement has been made since the last Exhibition, but not so much as could be desired. Perhaps the articles are mostly manufactured by hand; hence the production is very limited and the cost necessarily high, which is the fruitful cause of much inconvenience. Moreover, it is apparent that the manufacturers

pay more attention to outside embellishments than to making the article substantial and useful.

3d Division. Fine Arts.—The principal points specially noticed by the examiners of fine art exhibits were their design, colouring, and general beauty, irrespective of intrinsic value. Some improvement has taken place in the carving of precious stones, embroidery, and in writing, but there is no improvement to note in the manufacture of earthen, copper, and lacquer wares. Perhaps it is justifiable to term the fine arts the civilized ornaments of society, and it is unjust to consider that they are simply useless extravagances, for they are necessary for the refinement and happiness of the people. The designs of our fine art works have always been remarkably good and much esteemed by foreigners. But of late years the artisans have adopted new designs inferior to those formerly in use, and thus many of the fine arts of the present day are inferior to the ancient. It is very necessary that our artists should return to the designs they have cast aside, and produce articles of such exquisite beauty as were formerly produced.

4th Division.—In examining the machinery, the judges have paid attention to the construction, action, durability, and number produced. The number of exhibits in this department has been small, and there is nothing deserving of our notice. However, as machines have been but recently introduced into the country, we have selected for awards those showing some originality in their construction, even though not by any means perfect, as it is very necessary that the manufacture of machinery be encouraged. No doubt the reasons why this group is not particularly praiseworthy are, that the art of making machinery is not very well known, and that the people have insufficient capital. It is, therefore, necessary that the manufacture of machinery should be encouraged as much as possible, and a patent law made to protect new inventions.

5th Division.—Husbandry is the most important industry in this country, and for ages the Emperors of this empire have encouraged the people to learn the best system of agriculture.

Judgment has been passed on the exhibits in this department, attention being paid by the judges to the quality of the article, the method of its cultivation, its value, and the amount consumed ; and it has been ascertained that the quality of the cereals is exceptionally good, and not to be surpassed by any country in the world. The northern provinces have been successful in the cultivation of waste lands and in pasturage. Great improvements have been made of late in the manufacture of silk and tea, and the direct exportation to foreign countries of these articles has commenced. But tea is not keeping pace with silk. Products of the sea are exported to China in large quantities, and the trade in these commodities is increasing. We have found that improvement has been made in the manufacture of sugar and in the spinning of cotton yarn, while we find that no improvement has taken place in the system of agriculture, which is the same as it was in ancient times ; therefore we consider that improvement in the system of working should be encouraged. Timber is not only valuable for fuel and building purposes, but it directs the courses of rivers and influences the weather. Yet the people recklessly cut down the trees, until now a scarcity of wood is apparent, and we find that very few people cultivate new trees. From this it is evident that some measures should be taken to prevent the indiscriminate destruction of forests.

6th Division. Horticulture.—In this branch there are no improvements to note.

In conclusion we have to say, that the number of articles exhibited at the present Exhibition is double the number exhibited at the first Exhibition, and they are shown in better order. But we hope that the people will endeavour to reduce the cost of produce by lessening the labour bestowed upon it, and at the same time create facilities for transportation, widen the field of business, supply the wants of their countrymen, increase their articles of export, and, lastly, do all they can to promote the wealth of the country.

The above statement is simply an outline of what has been done by the examiners ; and we venture to say that the

encouragement of the national industries is of paramount importance, the results of which we hope to see at the third and fourth Exhibitions.

This Exhibition was founded for the express purpose of comparing the qualities of domestic articles with each other. But if articles of foreign manufacture are permitted to compete, great advantage will be gained by comparing them with our own goods, which will assist in laying the foundation of our national wealth more firmly, and in carrying out your Majesty's desire to benefit the people.

I, Tsunetami, in presenting your Majesty with the result of our examination, humbly express a hope that great improvements will result from the holding of this Exhibition.

Thus has Japan, which before was a byword for conservatism, come to be associated with the most sweeping changes the world has seen. And yet it is needless to say that there has been no miraculous conversion of the national character. The genius of the Japanese people is to-day as it was centuries ago. What was wanted was room for expansion, and now that this has in the course of the world's events been granted, the latent force has manifested itself in a way that was little anticipated. We have a parallel in the history of the Jewish race. So long as the law of Moses was rigidly observed, and therefore no encouragement given to intercourse with the surrounding nations, the children of Israel were the last people on the earth to have their name associated with commerce; but after their dispersion, when scrupulous adherence to their law yielded to the necessities of their situation, they

gave evidence of an aptitude for trade such as no other race has ever surpassed. Nor are we without parallel instances in the history of the Japanese themselves. Centuries ago there was just as great a rage for things Chinese as there now is for things European. Their orthography, philosophy, art, science, system of education, the greater part of their religion, etc., etc., were borrowed from China, either directly or through Korea. Chinese and Korean professors were engaged by the imperial government, just as European and American professors are engaged now. The Chinese language, although utterly alien to that of Japan, imparted to it thousands of roots, influencing it as Latin has influenced our own English, and as no doubt English is destined, to a more or less extent, to influence Japanese. Indeed, nothing can be more evident than that the Japanese have all along been an acquisitive and imitative people. It was a strange irony of history to represent them to the world as obstinate conservatives. They really carry their love of novelty to excess. Having the faculty of imitation so strongly developed, they may naturally be charged with a want of originality. But against this is to be noted the fact, that they have generally given their own impress to that which they have borrowed. Much as Japanese civilization owed to that of China, the type in the one country

was always widely different from that in the other. Take any city of old Japan, for example, and compare it with a Chinese city like Canton; and it is hardly too much to say, that the aspects of the two differ as widely as does the aspect of either from that of a European city. The Japanese are assimilators rather than mere imitators.

But I must not close this chapter without a reference to the present condition of the national finances. It has been well said that finance is the first shoal on which governments brought into power by a revolution are apt to strand. Reference has already been made to the heavy drain which the imperial treasury had to undergo in the settlement of the hereditary pensions and allowances of the ex-Daimiyôs and ex-Samurai. Before this, large expenses had been incurred through the war of the Restoration; later came the Formosan expedition and the complications with China, the rebellions of Yeto and Mayebara, and, severest of all, the Satsuma rebellion. Then large sums had to be expended in the carrying out of the various reforms, as in the purchase of foreign machinery, the establishment of educational and other institutions, the payment of the many foreigners employed in the government service, etc., etc. Charges like these might well be sufficient to justify a fear of national bankruptcy. And during the last few years

there have been many indications that the finances are not in the most flourishing state. From time to time the government has found it necessary to retrench. In the reärrangement of state departments, the reduction of their staffs and of their annual grants from the treasury, the dismissal of foreigners whose services it seemed possible to dispense with, and even the abandonment of useful projects, the government have shown themselves debarred, by lack of funds, from continuing their work on the scale originally contemplated. A bad sign has been the extensive issue of an irredeemable paper currency, which, at one time at a slight premium over gold, has since actually fallen (on one occasion) to a discount of over 80 per cent. And at the present moment the foreign staffs of some of the Tôkiyô institutions are so reduced as seriously to interfere with their prosperity. From H.E. Ôkuma's pamphlet already quoted, I have gathered the following statistics :—

In 1878-79, the revenue was 61,860,000 *yen*, and the expenditure 59,610,000 *yen*, giving a surplus of 2,250,000 *yen*. In 1879-80, the whole amount of taxation was 54,550,000 *yen*, yielded by forty-nine[1] varieties of taxes, of which the land-tax furnished as much as 41,900,000 *yen*, or nearly eight-tenths

[1] Under the old *régime* there were at least 700 or 800 varieties of taxes.

of the whole. In June of 1880, the paper money in circulation amounted to 108,680,000 *yen*, of which 85,770,000 *yen* were directly issued by the government; at the same period the amount of unredeemed liabilities was 249,360,000 *yen* (being 238,350,000 *yen* of a domestic debt, and 11,010,000 *yen* of a foreign debt), which, added to the above 108,680,000 *yen* of paper currency, made in June, 1880, a total national debt of 358,040,000 *yen*. It is calculated that out of the annual revenue alone the whole of the national liabilities can be paid off in twenty-eight years from 1878, and that apart from this, the government assets would, if a fair price were put upon them, easily suffice to redeem the national debt. The following is given as a rough list of these assets :—

Government Forests (excluding the Hokkaidô)	4,672	Square	*Ri.*
„ Building Lands	19	do.	
„ Agricultural Lands	2	do.	
„ Prairie Lands	126	do.	
„ Trees	2,226,650,000		
„ Shipbuilding Yards	3		
„ Arms Factories and Powder Mills	5		
„ Ships	51		
„ Factories	52		
„ Lighthouses	35		
„ Telegraph	3,658	*Ri.*	
„ Railways	30	do.	
„ Mines	10	do.	

The Hokkaidô, having an area of 5860 square *ri*, of which only ten are cultivated or built upon, and a population of only 211,304 persons, which, however, is being yearly increased by the arrival of immigrants.

His Excellency thus concludes his report:—

'I am convinced that if we reflect upon the facts, we shall not fail to admit that considering that the government has broken down the prejudices of centuries, abolished the Shôgunate, resumed the fiefs of the Daimiyôs, released the military class from its hereditary functions, commuted their pensions, organized the army and navy, reformed the laws and institutions, and accomplished the numerous other results to which I have briefly alluded, all in the space of thirteen years, the financial condition which I have described in the foregoing pages is not a bad result after all.'

A few days ago there reached the writer's ears the echo of a remark to the effect that Japan was played out, that the tide of her progress was on the ebb, that she was destined to fall back into the oblivion from which she lately emerged. The man who uttered such a sentiment can hardly have lived in the country which he is criticizing. Played out Japan may be in so far as there is concerned the possibility of her furnishing to foreign merchants exorbitant profits,[1] such as—not always, it is believed, by the fairest means—fell into their hands in the 'champagne times' a few years ago; but, as one of the national powers which are working for the advancement of the human race, she is far from

[1] It is said that when the country was first opened, some of the foreign merchants were unscrupulous enough to take advantage of the ignorance of the people, by buying gold for its weight in silver.

being played out. Such backsliding can never be. There are no indications of any widespread desire for it, and, even if there were the desire, there would not be the power to carry the desire into effect. The more the recent reforms are studied in the light of the nation's history, the stronger must be the conviction that they give promise of permanency. Enough has already been said to show that they are in thorough accord with the national spirit of assimilativeness, which, although long dormant, has more than once before strikingly manifested itself. And, what is more, some of the most important of them are essentially but returns to the old system which prevailed before the usurpation of the Shôguns and the imposition of feudalism. Witness the present conditions of land-tenure, which are practically a revival of the conditions on which land was held, ages ago, under the Mikados. It would be a mistake, therefore, to expect to find a prevalent desire for retrogression. But, as before said, even did such a desire exist, its realization would be impossible. Japan has now, partly through foreign pressure and partly through the exercise of her own free will, been enrolled as a member of the great family of nations, she has shown herself well worthy of membership, and she is too thoroughly committed to her course, as well as too far-sighted, to think of turning back. Japan is still the Land of the *Rising*

Sun, notwithstanding any clouds of financial depression which may be crossing her sky.

In their adoption of foreign customs, the rulers of Japan have not always shown due discrimination. To do so was hardly possible in the dazzlement produced by the sudden influx of light. The brilliancy of the nineteenth century flashing upon eyes accustomed to the glimmer of the fourteenth! No wonder that some indiscretion resulted; the marvel is that the mistakes were not both more numerous and more serious. A period has now begun when, with their eyes better accustomed to Western light, the people may make steady progress, an important step in which will be to atone for the excesses of their first enthusiasm.

During the past few years there has been a growing agitation in Japan for the revision of the foreign treaties. When it is remembered that these were extorted from the nation at the cannon's mouth, and were, consequently, somewhat one-sided, there need be no surprise at the earnestness with which many of the most progressive of the people plead for their reconsideration. One motive is a desire to secure for Japan more control over her customs' tariff, with the view of adopting a system of protection as a cure for the present financial depression; but the leading motive is dissatisfaction with the extra-territoriality clauses, which declare European and American residents amenable to their own, and not to the Japanese,

courts of law. That a Japanese who commits an offence in England should be tried and condemned by an English magistrate, while an Englishman act- in the same way in Japan cannot be brought before a Japanese magistrate, but is tried in an English court on Japanese soil, involves a partiality which to the Japanese spirit of independence is far from palatable.[1] Now, at the time when the treaties were formed, it would have been altogether impolitic for the Western powers to have left their subjects at the mercy of such a crude system of law as then existed in Japan—a system which sanctioned torture, and involved principles utterly repugnant to the genius of Christendom. But since then the legal code of Japan has been entirely remodelled, and, as it exists on paper, is in most respects probably as satisfactory as any to be found in Europe. In answer, however, to any one who on this fact bases his claim for the abolition of the offensive clauses, it may be urged that the written law is one thing, and the law as administered another; and that, even if it be granted that the new legal code is unobjectionable, still the magistrates of Japan have not yet had time to

[1] To take an instance of the disadvantage at which these clauses place the Japanese government. At the time of the Satsuma rebellion, the leading English newspaper in Yokohama systematically supported the rebels and derided the government; and yet the latter had no means of seeking redress for the calumnies levelled at them, except by becoming plaintiffs in a British court sitting within their own territory.

acquire due experience in its administration. Indeed, in a matter of this kind, it seems impossible for a Christian nation to treat as its equal a nation which has not yet been leavened with the high moral ideas that Christianity alone can impart.

Were the extra-territoriality clauses expunged from the treaties, there is every reason to believe that the Japanese rulers, on their part, would remove most, if not all, of the present restrictions to foreign residence. There are only seven ports altogether in which foreigners are freely permitted to reside,[1] and it is only in certain parts even of these that they are allowed to hold property or carry on business, while passports are required for travel in all parts of the interior except limited districts around these ports.[2] For the development of the national resources, the opening up of the country to foreign capital would, if prudently gone about, be of incalculable advantage. At present, the great mineral wealth of the empire is bringing the nation but little benefit, and there are vast tracts of uncultivated land which, if thrown open to foreign enterprise, might bring much increase of revenue. One can pardon the Japanese for hesitat-

[1] Foreigners in the employment of the Japanese government, or of Japanese citizens, are excepted; they are, however, on the same footing with their countrymen in respect to everything but residence.

[2] The treaty limits for Yokohama have a radius of about thirty miles. Tôkiyô is within these, and has no treaty limits of its own, so that some of its eastern suburbs are barely within the limits.

ing to give free ingress to wealthier and more powerful races, which have not always impressed them as being remarkable for courtesy or scrupulosity. But, if accomplished with discretion, the free admission of foreign capital would undoubtedly tend greatly to promote the welfare of the empire.

Space will not permit more than a reference to the spirited foreign policy which Japan has followed during the last decade, notwithstanding the reforms which were then engaging her attention; how she has made her way into Korea, much as Westerns made their way into Japan, obtaining concession to trade at three open ports; how in 1874 she sent an expedition to Formosa to chastise the natives for the massacre of the crews of certain Riu-kiuan and Japanese junks, and afterwards exacted from the Chinese government, which had refused redress, an indemnity of 500,000 taels; and how in 1879 she annexed the Riu Kiu islands, bringing their king to Tôkiyô, there to live as a Kuwazoku, and reducing the islands to the position of a Ken, all in spite of the warlike threats of China.

There is one element which is absolutely indispensable to Japan's prosperity, and yet one which is nevertheless ignored by her rulers and too little regarded even by her foreign well-wishers, and that, I need hardly say, is Christianity. Without the influence of pure Christianity, the nation can never

permanently prosper. Unaccompanied by this, material prosperity may be only so much additional power for evil. One cannot but sympathize with high-minded Japanese patriots, who, while not opposed to foreign intercourse within certain limits, yet regard with alarm and misgiving the only too apparent demoralization of their countrymen in the open ports, where the influence of Western civilization is most felt.

The following sentiments were expressed by a learned Japanese gentleman at the time of Commodore Perry's visit in 1853:—

'The ways of heaven are great. It nourishes all things in the universe. Even among the dark countries who dwell by the icy sea, there is not an individual who is not a child of heaven and earth—not one who is not made to love his fellows, and be friendly with them. On this account the sages embraced all men with a common benevolence, without distinction of one from another. The principles for mutual intercourse, all over the globe, are the same—propriety, complaisance, good faith, and righteousness. By the observance of these a noble harmony is diffused, and the heart of heaven and earth is abundantly displayed.

'If, on the contrary, commerce is conducted merely with a view to gain, quarrels and litigations will spring from it, and it will prove a curse instead of a blessing. Against such a result my ancestors were profoundly anxious. Looking thus at the subject, the one topic of intercourse, it is the means by which the people exchange the commodities which they have abundantly for those which they have not, and one nation succours the distress of another; its propriety is plainly indicated by Providence, and peace, harmony, and good feeling are its results.

'Yet if gain—gain—be what is sought for by it, it will only develop the lusts and angry passions of men, and there will be a melancholy termination to what may be begun under good auspices. It is but a hair's-breadth which separates those different results; for give selfishness the reins, and righteousness is instantly merged in the desire of gain. . . .

'God, by His spiritual pervasion, however, sees with a parent's heart how His children impose on and strive with one another. Must He not be grieved? Must he not He moved to pity?'

Thus wrote this 'benighted heathen,' before he had had an opportunity of being enlightened by the 'Christian' merchants who were shortly to astonish his countrymen by their unselfish devotion to the high principles of their religion. To which shall we look for the brighter reflexion of 'the true Light that lighteth every man that cometh into the world,' to the overreaching 'Christian' or to the 'heathen' patriot?

A serious responsibility rests upon the foreign residents in Japan, in coming before these only too impressible people as the representatives of Christendom. And does it not behove all the powers who have received Japan into the great family of nations as their youngest sister, to take heed that she be not ignorant of the secret of their civilization? Railways, and telegraphs, and factories, and steamships, and even colleges—what are they? Only so much power; and it is purity that Japan most needs. Their own power could never have come to them but through Christian purity; and unless it is

to be a curse, power must come to Japan through the same channel. Says the good knight Sir Galahad :—

'My strength is as the strength of ten,
Because my heart is pure.'

Chinese ideograms representing *Tô-shô-gû*, the name of the Temple of Iyeyasu at Nikkô

CHAPTER IV.

TÔKIYÔ AND ITS INSTITUTIONS.

General Bearings of the City—The Castle—Picturesqueness of the Moats—Fukiage Park—A Summer-house—Landscape Garden—View of the City from the Castle—Feudal Mansions—Iconoclasm—Officials of New Japan—Soldiers—Police—Prisons—Government Offices—Characteristics of Japanese Officials—Slavish Literalism—An Illustration of this from Old Japan—Imperial College of Engineering—Imperial University—College for Ladies—Influence of Woman in Japanese History—Characteristics of Japanese Ladies—Public Libraries—Kudan and its View—Temple of Shôkonsha—Imperial Shintô Celebration—Medley of Old and New—Railways—Street Scenes—Aspect of the People—Medley of Europe and Asia—Western Articles for Sale—Street Signs in Various Languages—Trade Marks—Curious Specimens of English—Newspapers—Quotation from *Kinji Hioron*—Waggonettes—*Jin-riki-shas* and *Jin-riki-shamen*—Regularity of Streets—Houses—Sign-boards—Shops for the Sale of Native Goods—A Bargain—Canals—Merchants—Post Office—The River—Asakusa with its Shrines and its Fair.

THE city of Tôkĭyô, now the capital of the empire of Nihon, or Nippon, lies near the head of a shallow gulf on the eastern coast, and about midway between the southern and northern limits, of the largest of the chain of islands that form the empire. Parts of its eastern and southern borders are washed by the sea; but in all other directions a great fertile and well-wooded plain stretches to a barrier of blue mountains

beyond and above the most westerly of which rises the peerless cone of Fuji-san,[1] 12,365 feet above the sea-level, and sixty miles from the city as the crow flies. This magnificent mountain can be seen from almost every part of Tôkiyô, and the house which is without a view of it is considered unlucky. During three-fourths of the year it is covered with a mantle of snow, and, as it glistens in the sunlight amid a setting of brilliant blue sky, meets the city passenger at every turn, coming upon his spirit like a benediction.

The site of the city is not flat without relief. Especially in its northern and western districts there are many little eminences, all covered with thick foliage and more or less abrupt; but the eastward and most densely populated part is a dead level, cut north and south by the Sumida river, and intersected in all directions by canals. To one approaching it from the outside, therefore, the city is not imposing; but from many of the rising grounds within its limits, extensive views may be obtained of the vast array of houses spread over the plain, in some places compact together, but in others freely padded with trees and shrubbery, so much so, indeed, at the edges, that it is impossible to say where town ends and country

[1] More generally known to foreigners as Fuji-yama. Both *yama* and *san* mean 'mountain'; but the latter, being of Chinese etymology, is correctly used with *Fuji*, which is also from the Chinese. *Fuji-yama* is never heard among the Japanese themselves.

begins. The suburban character of the greater part of the city, the prevalent lowness of its buildings, and, most of all, the wide extent of the castle grounds in its centre, give it an area which is said to exceed that of London, although its population is not above 1,000,000.

The ancient castle of Yedo is the nucleus of Tôkiyô. Its picturesque wooded grounds, which cover many square miles, are surrounded by what, for the sake of clearness, we may regard as two moats, an inner and an outer, although there is really, exclusive of numerous little branches, only one moat, of spiral form. The inner moat surrounds the castle proper, and is not less than three miles in circumference. Between this and the outer moat, which must have a circumference of not less than six miles, is the ground occupied by the *yashiki*, or city mansions formerly inhabited by the feudal nobility attendant at the court of the Shôgun. The space within the outer moat may, therefore, be regarded as the official quarter. Surrounding this, but situated for the most part to the south and east of it, is the business part of the city, which is traversed, from Shinagawa on the south-east to Uyeno on the north, by a main street at least seven miles in length. From this main thoroughfare numerous branches lead north-eastward to Asakusa, or more directly eastward into the wide and densely peopled district of Honjo on the left

bank of the river. Within a few hundred yards, however, of many of the business centres may be found considerable tracts of cultivated ground or woodland, such as,—the domain of Hamagoten, or the shore palace of the Shôgun; Shiba, with its groves and shrines; the gardens of the Kaitakushi, or Colonization Department; the park of Uyeno, etc.; not to mention *yashiki* situated outside of the moats, of which there are many, especially on the banks of the river. The suburbs abound in nursery-like grounds, bordered by well-trimmed hedges, between which wind picturesque lanes suggestive of England. Beyond the dark green undulations of the plain rises to the westward a wall of mountains averaging about 4000 feet in height, and at their nearest point about thirty-five miles distant; above the most southerly peak of these, towers Fuji-san, in shape sometimes likened to an inverted fan. At a point west-north-west of the city this range ceases; then on a clear day the horizon-line may be seen to be broken on the north-west by the smoking summit of the volcano Asama-yama, eighty-four miles off; more directly north may appear the Nikkô range, seventy-six miles distant; and to the eastward the lower and nearer twin peaks of Tsukuba-san. To the east the plain stretches beyond the gulf of Yedo to the ocean, but to the south-east considerable hills mark the gulf's south-western shore, where it narrows opposite the hills near Yokohama.

Thus lies Tôkiyô, a low vast city on a great plain, the monotony of its flat stretches of wooden houses broken in its centre by the groves and towers of its castle, and everywhere by little green eminences or more level patches of wooding, as the monotony of flat cornland beyond is broken by undulations of pine groves and further off by the freshness of the everlasting hills, and the sluggishness of the waters of its bay is redeemed by the bluer waves which on the horizon float ocean-going ships.

Having thus taken the general bearings of the city, we will examine its principal parts in detail. In doing so, we shall be studying the best combined picture of Old and New Japan, the skeleton of the Yedo of the Shôguns along with all that is most characteristic of the unified progressive Japan of to-day, Yedo, where most brightly shone the splendour of the old feudal times, and Tôkiyô, which is the focus of the Western light now being shed upon the empire.

We begin with the nucleus of the whole, the castle of Yedo. This was founded in 1456, but was of very moderate extent and of little importance until 1590, when it was taken by Tokugawa Iyeyasu, who made it the centre of his feudal system. He and his immediate successors greatly strengthened and enlarged it, and a very few years after his time it had reached the dimensions which it bore at the close of the

Tokugawa *régime.* The wide moats overlooked by high grassy embankments, or by walls of large neatly-fitting, but uncemented stones, and crossed by embankments or bridges leading to the massive gateways (of which there were until lately no fewer than forty-eight) with their stone bastions and white curving-roofed watch-towers, still form the most striking and picturesque feature of the city. At many points the embankments are forty or fifty feet deep, and have their slopes adorned with shelving pines, picturesquely overhanging the water below, which in winter teems with wild-fowl, and in summer is overspread with magnificent pink or white lotus-flowers lying beside their immense parasol-like leaves. In other places, the bastions rise with a covering of lichens or ivy, almost perpendicularly from the surface of the water. Each of the entrances consists of two gateways at right angles to each other. These vary in height from ten to eighteen feet: on each side, walls of solid uncemented masonry rise several feet from the ground; above these are white plastered palisades, surmounted by narrow black-tiled roofs. The gates themselves are both of massive wood, but the inner one is the narrower and stronger. Moreover, while the outer gate is simply roofed over like the adjoining palisades, the inner one is surmounted by a watch-tower, with white plastered walls and high roof upturned at the eaves, and

having large bronze fish curving from the ends of its ridge. The gateways are approached either by wooden bridges or by embankments.

Perhaps the most picturesque example of the former construction is at the main entrance to the castle, a few yards within the Sakurada Gate. Here the principal moat makes a bend at right angles, its original course, however, being continued into a little creek overhung on both sides by sheer bastions, one of which supports a bank, which again is surmounted by another bastion, the foundation of a two-storeyed watch-tower. From the point where the bend is made, a light wooden bridge crosses the moat, resting on wooden piers, and leading into a gateway. Passing through the square of this, and out by the inner of its gates, the visitor finds a second bridge running somewhat parallel to the other, but, as it were, in the opposite direction, and crossing the little branch just referred to. The one bank of this was, we saw, much higher than the other, and in order to reach a point as high as possible on the opposite side, the bridge has its piers resting on beams which are stretched from the surface of the lower bastion to a point opposite to this in the other, and is itself considerably inclined upwards. Reaching a projecting bastion a few feet below the foundation of the watch-tower, it leads into a second square gateway, from which an avenue ascends to

the tower. The picturesqueness of the whole effect is greatly intensified by the luxuriance of the foliage, mostly of pine-trees, which overhangs the moats and throws the watch-tower and palisades into relief.

The most picturesque embankments are perhaps at the Akasaka Gate, on the outer moat, near the Emperor's Palace. Here a long slope leads from the city-ward side of the moat up to the gate thirty or forty feet above. On the right as we ascend lie the waters of the moat, here spread out into a little lake, bright and fragrant with hundreds of lotuses, the banks above sombre with the rich folds of cryptomerias. On the left, further lotus-covered stretches of moat wind deep among grassy banks. Among the trees near the gateway in front appear the white gables and curving eaves of two noblemen's mansions.

Every corner of the inner moat used to be surmounted by a tower of two or three storeys, but of these only three survive the havoc of the Revolution and the neglect of recent years. On the eastern side, one of three storeys still looks out from amid rich sombre foliage upon the greater part of the city, silently witnessing the transformations which every year is working. The citadel is near the northern border of the inner grounds. The massive stone ramparts are there, but sadly overgrown with weeds, and the great tower has disap-

peared, like the feudal system of which it rose as the crowning symbol. From near it a cannon is fired daily, no longer in token of warfare, but to inform the peaceful citizens that another day has reached its noon.

In the days of the Tokugawa ascendency, only a few privileged persons were allowed to enter any of the inner gates otherwise than on foot. Even Daimiyôs on their way to pay their respects to the Shôgun were, with a very few exceptions, obliged to dismount outside the gates and walk to the palace. Now the grounds are thrown open every Saturday to the general public. The proscribed feudal domain has, for the occasion at least, been transferred into a people's park.

The entrance for the public is by the Hanzô Gate, on the west side, nearly opposite the British Legation. Here high grassy banks dip down into the moat, with pines and other trees enriching their slopes at intervals; while within the line of palisading above are dense pines and bamboos, which, on the gate being passed through, are found to border a singularly romantic avenue leading across a corner of the castle grounds. We do not follow this avenue, but cross to a gate which faces us. Showing our tickets at a booth, and passing a sentinel, we enter the park (Fukiage park it is called). A winding avenue, with a grassy bank on one side and on the

other a beautiful bamboo grove, quite a little forest of perpendicular glossy green trunks with their notched rings at regular intervals and overshadowed by feathery clumps of grass-like leaves, in their effect as soft as clouds,—this is what is first seen. Then there opens out a wide park encircled by dense trees,—mostly pines, cryptomerias, and evergreen oaks, but representative of most of the species found in Japan,—and having a racecourse marked round its edge with low white palings. Off this lies an artificial lake of about half a mile in circumference, at one end overshadowed by a thick wood, up into the recesses of which a footpath winds picturesquely from the rocky shore, and at the other reflecting soft grassy banks and hillocks, decked with shrubbery of all shapes and colours. Here, too, a little stream enters the lake, its channel crossed by stepping-stones, which are continued across the sward to a pleasure-house.

This differs little from many an ordinary Japanese dwelling. It is entirely of wood. The roof, daintily covered with shingles, considerably overhangs the walls, its eaves being supported by a number of thin wooden pillars arranged at intervals of about four yards. Within these a narrow verandah, laid with exquisitely polished boards, runs round the building at a height of about a foot and a half from the ground. There are no

windows, properly speaking, the walls through which there is communication with the outside being fitted with sliding panelled shutters filled in with paper. Within, the floors are laid with thick soft mats, each five feet nine inches by three feet, and closely fitting into its place. These are kept scrupulously clean, the shoes being removed before entering. The tidy straw-coloured surface is varied by the strips of embroidered silk which border the different mats. Connecting the various rooms are sliding shutters unpanelled, but decorated with paintings of birds, flowers, or landscapes. The ceilings are of plain unvarnished wood; beneath them and above the inner screens, the walls are enriched with open wood-carving portraying with marvellous skill not only trees, birds, and flowers, but even mountains, clouds, and streams. Beside one of the inner corners of each of the main rooms is a recess with a floor of polished wood, on which rests a porcelain vase with a flower, while on the wall above hangs a *kake-mono*, a long silk picture mounted like a wall-map. The side of this recess further from the corner may be supported, not by a perpendicular polished beam, but by a quaintly crooked tree-stem. Furniture there is none, for the floor is alike chair, table, and bedstead.

Such in its main features is the summer-house which looks out on this landscape garden; and

there are others like it all through the castle-grounds and, indeed, as we shall find, throughout Japan. The Shôgun's palace itself was burned shortly after the Mikado took possession of it on his removal from Kiyôto in 1868. But even if this remained, we should find in it few features not present in miniature in the summer-house we have endeavoured to describe. Japanese buildings are all alike extremely simple in their construction, however elaborate the art which in certain cases may have been expended upon details. But of this more anon.

To return to the park. Here and there steep thatched roofs emerge from thick foliage. At length there bursts upon us a vision of fairy-land. A rivulet leaps about thirty feet over the most picturesquely arranged rocks, here gliding over slippery moss, there glancing through the tracery of overspreading branches, finally plunging into a green pool, and coursing quietly among pebbles into a little lake, where its current gently waves the water-lilies or wets the tips of the over-drooping willows. Around are lawns, here and there darkened by the blue shadows of shrubbery, amid which are glades where satyrs might have danced. And that summer-house might almost have been reared by fairy hands, so slender are its wooden pillars, its shingle roof is so shapely,

GÅRD
EN AT HOTTA

and the path of flat stones leading to the margin of the lake so daintily arranged. The face of the hill is a marvellous composition of diverse forms and colours. Exquisite taste is shown in the arrangement of the stone lamps and miniature pagodas which emerge from amid quaint shrubbery, in the training of pines into odd shelving forms, in the posing of rocks and beautiful picked stones on the shores and islets of the lake, etc., etc. The cost of this garden must have been enormous. There is hardly a stone in it but has been transported from a distance. Some of the boulders, indeed, are so immense that the wonder is that they should ever have been put in position without steam power. But in these old feudal days life and labour were cheap.

Magnificent as it is, the Fukiage landscape garden is by no means unrivalled. In the *yashiki* of the Daimiyô of Mito, to the north of the castle, in the grounds of Hamagoten, and in many other of the feudal domains of Yedo, are combinations of form and colour which, if not always on so extensive a scale, show equal taste and ingenuity. Many of these are on sites originally flat and featureless. Such is the case, for example, with Hotta Yashiki, on the east bank of the river. The exterior of this is worse than uninteresting; but when the visitor has entered, he suddenly finds himself transported,

as if by magic, into a veritable garden of Eden. Everything is arranged so as to suggest unlimited expanse; and the high black fence which forms the outer support of the hills, is as utterly forgotten as is the work-a-day world. Nor are such gardens confined to noblemen's domains. We shall find them a characteristic feature of hotels, and even of every house blessed with a patch of ground.

Thus far what we have seen has been Japanese pure and simple; but even the inner grounds of the Shôgun's castle are not free from foreign encroachments. Across a moat adjoining the gardens is swung a handsome suspension bridge. This was erected during the residence here of the Emperor, but is now of little use except as a sight for Japanese visitors. When the new palace, however, is finished, it will probably, as before, form part of the main avenue.

It is only the pleasure-grounds that are open to the public; but one afternoon we had an opportunity of visiting the ramparts on the eastern side. Passing through a gate, we found a very deep moat, lined with steep walls of solid stone, and in a state of picturesque neglect. Above and beyond this were the bastions of the citadel. The season was autumn, and ivy and other creeping plants overspread these old walls with tints varying from yellow and brown to the most brilliant vermilion. Beyond a wide

stretch of grassy ground rose the highest of the remaining towers, and this we resolved to ascend. The bolt of the massive iron-studded door was obstinate; but at length it yielded to our combined efforts, and we entered a dusty square apartment, almost destitute of furniture.[1] From this a ladder led through a trap-door into a similar but smaller room, whence we climbed through a third, smaller still, on to a platform which rested on the roof-ridge between the two curving fishes of bronze.

The greater part of the city lay in full view. On the north, *i.e.*, on our left, appeared the woods of Uyeno; on the south, Shinagawa bay, studded by the island-forts erected by the Shôgun for the repulsion of foreigners; in front, the dense buildings of the busiest parts of the city, the European houses of Tsukiji, the Foreign Concession, being furthest off against the blue waters of the bay. Beneath us were stretches of moat with a broad roadway skirting them on the farther side. Along this were sprinklings of people moving like insects, with *jin-riki-shas* gliding among them pulled by their two-legged

[1] A friend of the writer's, when visiting a few years ago the castle of Wakayama, in the south-east of the main island, was shocked to see the roof of the citadel so utterly neglected, that the rain was pouring in and ruining some handsome painted screens which had belonged to the Daimiyô of the district. Happily no such gross neglect was here visible: the outer walls were secure, and the internal decorations had been saved from injury by being removed.

'horses.' Beyond the roadway, extended lines of white black-tiled barracks, broken here and there by branch roads, and intruded upon by the quasi-European architecture of the offices of the Home and Finance Departments—large white two-storeyed buildings. More barracks-like buildings radiated from the moats, with other edifices of European construction rising above them. The mass of buildings in the middle distance were mostly white relieved by black roofs; to the left brown and grey were more prevalent, the districts there being less affected with foreign architecture; towards Shinagawa interspaces of trees became more frequent, a large green mass marking the woods of Shiba, where, as at Uyeno, some of the Shôguns lie buried. The uniformity, not to say monotony, of the houses, was relieved here and there by wooden fire-lookouts, or by the vast tent-like roofs of temples—notably so at Asakusa, away to the east of Uyeno—or by little clock-towers raised above the main street by Europeanized watchmakers, or more conspicuously by such public buildings as the Imperial Medical College near Uyeno, white with clock-tower, the Imperial University, also to the north but much nearer the castle, the two Mitsui banks more to the eastward—the one pagoda-like away near the river, the other squarer in the middle distance, the brick Paper Money Manufactory with the phœnix over

its façade, almost in the foreground, to the south of Tsukiji the Imperial Naval College with its circular belfry, nearer, the flimsy octagonal tower and roof of the Supreme Courts of Justice, further south the National Bank and the Railway Terminus at Shin Bashi—both solid grey buildings. The whole lay clear under the mild blue sky, with which the hills across the bay almost blended. There was no sound except an occasional sigh from the pine-trees near, or a few snatches of voice from the citizens below, or a just perceptible hum from the mass of life beyond. Nor did any smoke interfere to mar the view. Quite two-thirds of the city must have been visible, and these including the most populous parts. Round the corner to our right was hidden the district of Tora-no-Mon, with the brick-and-stone buildings of the Imperial College of Engineering; and behind us, concealed by the castle grounds, lay the populous district of Kôjimachi, near which is situated the Imperial Military College. In front, the scene was more or less a medley of the old and the new; behind, there was only the old, the stately trees once planted to set off the lines of ramparts and towers, now waving *in memoriam.*

It is time, however, to descend from our height, and get something more than a surface-view of the lagune of feudal domains and the sea of life which surges beyond.

As already mentioned, the characteristic feature of the portion of the city lying between the inner and outer moats is the *yashiki*, the residences in feudal times of Daimiyôs and their Samurai, or two-sworded retainers. Lining the sides of the broad roadways with their frontages of two storeys unbroken, except at long intervals by massive wooden gateways, these buildings, while hardly worthy to be called palaces, are yet of decidedly imposing appearance. The long outer buildings, usually forming the sides of a quadrangle, were the *nagaya*, or barracks occupied by the retainers, the nobleman's own residence being a detached building in the inner court.

Let us picture one of the streets of this official quarter. On both sides run narrow trenches, which may be from three to eight feet wide; from the inner sides of these rise low stone foundations, generally, like the castle battlements, of blocks fitted together with cement; on these rest the *nagaya*, long and monotonous, the upper third white-plastered, the lower two-thirds of black wood or of dark tiles checkered with raised lines of white plaster, both storeys pierced at regular intervals by small rectangular windows wider than high and with perpendicular or horizontal wooden bars, the roof of black tiles with white tips; the monotony of the *nagaya* is relieved here by a gateway of

heavy timbers clamped with iron and coloured a dull red, there by a wall of tiles and cement with miniature roof or by a line of black wooden pailing, there again by a substantial fire-proof store-house, with its thick white walls and windows with massive coppered shutters. Little bridges of solid stone cross the trenches to the few entrances, and there may be some beams propping up weaker portions of the *nagaya*. The vista is closed in by a part of the castle battlements standing out in bold relief against a dense background of trees. In this silent sombre street we have Yedo in its purity, free from any foreign admixture; but it is Yedo dead. The body remains, but the soul is gone. These buildings, which now look so forlorn, were but a few years ago alive with all the feudal pomp of Daimiyô and Samurai. It may be worth while to look a little more closely at their construction.

In many of their details, the *yashiki* varied according to the ranks of their respective owners. So definite were the rules on this point, that a Daimiyô's *status* could readily be inferred, for example, from the number, shape, and size of the gateways leading into his domain. Thus a Kokushiû Daimiyô, or one who ruled over a whole province, had for his main entrance a stately erection with a heavy tiled roof detached from

that of the *nagaya*, while, in the case of one of lower rank, the roof of the gateway and that of the *nagaya* were coterminous. Again, the porters' lodges differed according to different ranks. Those of a Kokushiû Daimiyô projected on each side of the gate, and were adorned with curving roofs; those of one slightly inferior in position, also projected but had plainer roofs; those of another lower still, were only indicated by a grilled window projecting from the *nagaya*, and so on. All the chief gates alike consisted of two massive folding doors studded with nails and metal knobs, and fastened on the inside by a wooden bar sliding in iron sockets. Separated from this by square pillars of heavy timber were smaller gates, in some cases as many as three on each side. Crossing at right angles the great beam which formed the lintel of the gateway, and helping to support the heavy roof, were several smaller rafters, varying in number from nine to six, according to the rank of their owner. Sometimes the woodwork was coloured a dull red, sometimes it was plain. The roof might be a simple gable-roof with overhanging eaves, or it might be of that graceful curving shape so characteristic of Japan,—the gables extending for some distance below the roof-ridge, while the lower part of the roof projects pavilion-wise over all the four walls, thus cutting short the gables before they have reached the eaves.

Besides the chief gate, each *yashiki* had a gate for ordinary thoroughfare, a back gate, and various posterns. The arrangement of the tiles on the roofs of *yashiki*, as indeed of all Japanese buildings, is in rows sloping from the roof-ridge downwards, giving a fluted appearance, which is often increased through the colouring white of the raised lines; at each ridge-end there is a large tile of trefoil shape, on which is imprinted the badge of the proprietor.

The main gateway leads into a spacious court-yard completely paved with flag-stones, or partly paved and partly covered with pebbles, or merely provided with a paved pathway, according to the rank of the owner. In this there is a room where there always sat a number of guards surrounded by bows and arrows, lances, fire-arms, and spiked staves. On passing out, each retainer was required to leave here the wooden ticket bearing his name which he always carried at his girdle, this being restored to him on his return,—a system which still prevails in Government offices. The inner walls of *nagaya* present the ordinary appearance of Japanese dwellings, having for windows sliding shutters panelled with paper, outside of which solid shutters are slid at night. One set of quarters consisted of two rooms, the one in the first and the other in the second storey; in the larger *yashiki* this lodged five retainers, they themselves occupying the upper

chamber and their servants the lower. Facing the main gate, but at some distance from it, stood the *goden*, or residence of the Daimiyô himself. In the intervening space were the dwellings of the officers of the clan, such as the *karô*, or councillors, the commercial agent, the representative of the Daimiyô in his absence, the financial officer, the building officer, and the doctor. These were similar to, but on a smaller scale than, the Daimiyô's residence, which we now proceed to describe. It is of one storey, and, like the rest of the buildings, constructed of wooden posts and planks, roofed with tiles. An entrance porch of about twelve feet square stands out from the main building, its floor of varnished planks being at least half a foot above the paved court. Here used to sit the attendants whose duty it was to usher in guests. From this, two or more steps lead up to the main floor, which is, of course, matted and without furniture. Here also there is an open space, from which sliding screens open into suites of waiting-rooms and other apartments beyond. Furthest in is the hall of audience, a spacious room with a raised daïs at the end, where squatted in his rich silk robes my lord was wont to receive envoys from the Shôgun, or other distinguished visitors. There is a quiet grace about the arrangements, which is impressive. The mats are scrupulously clean, the woodwork shows no

paint, but is plain, with the Daimiyô's badge in metal adorning it at the joints, the ornaments are few, but choice,—a blue porcelain pot, we will suppose, with a grotesque stump glowing with pink plum-blossoms, and a *kakemono* representing Fuji-san casting its shadow on the clouds, — and there is a sort of enchantment about these pictured screens, as they noiselessly slide open and admit gliding white-socked visitors. We can imagine my lord sitting impassible, while a vassal in deferential tones, accompanied by much drawing in of the breath and bowing of the head on the mats, presents his petition. The etiquette in those days was most elaborate. None but my lord himself or a visitor of equal rank was allowed admittance by the main gate. When a man of high rank arrived, he was borne in his *norimono*, or sedan-chair, through the main gateway up into the entrance porch, descending only at the steps below the matted floor. During his visit, his retainers waited at the entrance, due warning being given to them when to form into line in preparation for their lord's departure.

The regulations as to fires were very strict; and this brings us to refer to the fire-lookout which was always a conspicuous feature in these *yashiki*. It consisted of a little wooden tower resting on the roof-ridge of the principal building, and provided with a bronze bell and striking-beam. On a fire

occurring, the owner was required at once to report the circumstance to government, whereupon he was ordered to keep within doors for a certain period.

There were many other curious regulations connected with these feudal mansions, but we can refer only to two more. The ceremony of *seppuku*, or *hara-kiri*, the legalized mode of suicide by disembowelment, was not permitted to take place in the *yashiki;* it was therefore performed in one of the smaller mansions, the time usually night, and the place the main dwelling or the garden, according to the rank of the condemned person. The other point of interest is, that if a Daimiyô died outside of his own *yashiki*, his property was confiscated.[1]

If the castle of Yedo has suffered from the recent changes, sadder havoc still has come upon the *yashiki.* The streets in the official quarter which are in their entirety typical of the old days, are becoming fewer every year. Mingled with the *yashiki* buildings is often some modern erection of a quasi-European style of architecture, probably an unsightly array of lath-and-plaster barracks. In other cases there has been a complete devastation, in order to make way for parade grounds. Only in a few instances, as in that of the Imperial College of

[1] For most of the above facts in reference to the *yashiki*, I am indebted to a paper in the *Transactions of the Asiatic Society of Japan*, by Mr T. R. H. M'Clatchie.

Engineering, is the new building at all such as to reconcile the mind to the destruction of which it was the occasion.

One of the most picturesque spots on the inner moat is the bend between the Sakurada and Hanzô gates. Here there formerly stood, conspicuous from its elevated as well as its angular position, a red gateway, which could not but strike the beholder as one of the most characteristic and beautiful features of this quarter of the city. It was interesting, too, historically. The old stall-keeper within the Sakurada gate can tell how, about twenty years ago, he saw the retinue of Ii Kamon-no-Kami, the Shôgun's Regent, issue with their lord from this red gate and march through the snow towards that of Sakurada, where the procession was attacked by assassins and Ii slain. After the Restoration, Ii's *yashiki* came into the hands of the War Department of the present government, and recently, to make way for new offices, the red gate was destroyed. It is a pity that reformation and iconoclasm should so often be associated together.

These *yashiki* streets were, little more than a decade ago, the scenes of the pomp of an elaborate feudalism. At every point were to be met swaggering Samurai, strutting about in their loose frock-like trousers and wide-sleeved upper robes imprinted with the badges of their respective clans, and each

with two swords stuck under his belt. Constantly the way had to be cleared for processions of them accompanying the palanquin of their lord. What is to be seen on the same ground now?

Let us take our stand at the Sakurada gate just referred to. The hour, we will suppose, is about ten in the morning. Instead of two-sworded retainers may be seen groups of Japanese gentlemen in European clothes making their way to the different government offices, some on foot, others in *jin-riki-shas* (man-power carriages), a few in carriages drawn by horses. The change of dress is not to their advantage. The lowness of their stature was less apparent in the graceful folds of their *samurai* costume, and, in some cases, round shoulders and legs with a tendency to bandiness, are too conspicuous in the new tight-fitting attire. There are some, too, who are scarcely yet at home in their new costume, which is awkwardly loose at some points and awkwardly tight at others. In nothing, however, is their want of ease so apparent as in their gait. Accustomed to high wooden clogs loosely attached to the foot by a thong passing on the inner side of the great toe, they walk with short tentative steps ludicrous in a man wearing our boots, and somehow suggesting 'a hen on a hot girdle.' The majority, however, have in these few years become accustomed to European dress, and except

that they are generally somewhat more diminutive than average Westerns, show, when not too closely viewed, little that is peculiar. There are not a few who, even when spoken to, might be mistaken for Portuguese. As far as complexion is concerned, many might be so mistaken, all the more so when they have cultivated moustaches or beards—adornments which most have sought, and a good many have managed, to acquire, the most general result being a thin moustache—but the narrow elongated eyes generally betray the Mongolian descent. In the general bearing of these men there is little to suggest the Oriental; their walk is smart with perhaps a touch of conceit in it, and the expression of their sparkling black eyes usually combines courtesy, dignity, and good-humour. They are evidently at once polished gentlemen and men of an independence of spirit which is not to be tampered with.

The broad roadway leading from the Tiger Gate on the outer moat to the Sakurada gate on the inner, is bordered on one side by part of the handsome *nagaya* of Kuroda Yashiki, and, nearer to the Sakurada gate, by modern barracks, and on the other by a wide parade ground, the result of a wholesale clearance of *yashiki* buildings. To this parade ground a stream of mounted soldiers in European uniform is pouring across from the barracks opposite. Soon the air is resounding with

bugles, and perhaps also with the strains of foreign music from a band of Japanese in French-like uniform, as these go through their drill. The uniform of all arms is blue, with facings of yellow, white, green, or red, according to the corps. The knapsacks are of goatskin, and similar to those in the French army; on each is rolled an overcoat and a red or green blanket.

If we linger to have a look at the troops, a slight glance will show them to be inferior to those of Europe in respect both to the *physique* of the men and to discipline. In the cavalry, both men and horses are too light to bear the momentum of a charge of European cavalry, and the infantry are also deficient in weight and dash. Japanese soldiers lack neither pluck nor endurance; but in their bearing they do not, if we except a few crack regiments, reflect much credit on their country. Whenever they have a holiday, they give way to their love of dissipation, and may be seen swaggering about the streets, looking slovenly and disreputable, while their swords swing from side to side in a manner which suggests the impropriety of their being entrusted with such weapons. Occasionally they come to blows with the police, of whom they have a jealousy,—all the more intense through a consciousness of their own inferiority both in social position and in efficiency. These remarks apply, of course, not to the

officers but to the rank and file, who have almost entirely been recruited from the lowest classes of the people.

The police force, on the contrary, is truly a credit to Japan. Its members are almost all of the Samurai class, and conduct themselves with becoming dignity, if indeed they do not sometimes exceed that measure of the quality. As they pace their beats in their neat blue-and-white uniform, their bearing prepares us to find them one of the most efficient and most highly respected branches of the government service. At very frequent intervals throughout the city may be noticed their stations, neat buildings, usually in foreign style; and the order which they maintain is practically perfect. It is not too much to say that Tôkiyô is a safer city to dwell in than London. After dusk an Englishman is likely to run more risk in his own capital than in that of Japan. This fact may be due partly to the naturally mild disposition of the Japanese people; but there can be no doubt that it results principally from the efficiency of the police force.

The police are liable to be called into the field in time of war, where they are likely to prove, for their numbers, even more serviceable than the regular troops. But for their assistance it would probably have been impossible for the government to quell the Satsuma rebellion, which in 1877 so taxed their energies.

It may be questioned indeed whether the Japanese tendency to over-government is not shown in some of the police regulations. For example, the law which requires a mother, under penalty of fine or imprisonment, to register her child within seven days of its birth, seems almost oppressive; but probably the looseness of the marriage relation in Japan may have rendered this necessary.

In connection with this efficient branch of the government service, a few words on Japanese prisons may be opportune. To make these appear in an advantageous light, it is not necessary to bring into contrast the prison system, for example, of China, nor even that which previously to 1868 existed in Japan, for they will compare favourably with similar institutions in any country of the world. Up to the Restoration there was no uniform system in the treatment of convicts. In each prison the governor was practically absolute, being allowed at his own discretion to inflict any punishment short of death. No attention was paid to hygiene; the money granted for medicines was often embezzled by the physicians; there was no regularity in the meals, and provisions sent by relatives of prisoners were frequently misapplied; the consequence being that the death-rate was enormous, in cases of epidemics sometimes reaching 90 per cent. of the inmates. The powers of the prisoners were in no way utilized.

Indeed, if we allow a little for the natural humanity and the personal cleanliness of the people, the prison arrangements in Japan were, until thirteen years ago, as unsatisfactory as are those of China or Korea at the present day.

The system now in vogue stands in the most striking contrast to this; indeed, it may be doubted whether the principle of treating criminals humanely has in any country been more thoroughly put into practice than in Japan. In this, as in many other matters, the suddenness and completeness of her recent revolution has enabled her to adopt the most fully developed methods, without passing through the years of effort with which alone it was possible for Western nations to attain to these. It is to General Kawaji, late Prefect of Police, that chiefly belongs the honour of having introduced the most approved convict system into Japan.

A visit to the great prison at Tsukudajima, an island at the mouth of the Sumida-gawa, or to any of the numerous other prisons in Tôkiyô or throughout the empire, at once, even before we have entered the walls, shows the attention which the government is paying to these establishments, for the site has almost invariably been chosen for its healthfulness. Inside are clean and commodious cells, the only defect perhaps being the want of heating apparatus, which must cause considerable discomfort in winter.

Each cell of 12 feet × 15 feet × 9 feet high, is designed to contain from six to eight prisoners. The industry of the inmates is at once striking. Among the occupations may be mentioned spinning, weaving, tailoring, the making of straw hats, boots and shoes, paper, baskets, chairs, watches, lacquering, carpentry, *cloisonné*-enamelling, rice-planting, iron-casting, blacksmiths' work, brick-making, printing, and even teaching.[1] For some of these kinds of work it is not uncommon to hire the convict labour outside of the prison. The working hours are eight a day. The goods manufactured may be publicly exposed for sale, or may be contracted for, or, more generally, the prison labour is sold to outside tradesmen. A certain number of hours every day is devoted to education—in the case of youths half the working hours—and there is always a well-stocked library. The teaching is done by some of the better educated convicts, generally political offenders. There are three meals a day; the food consisting of

[1] The writer once heard a most interesting story of a political offender who spent his spare time, when confined in the prison of Ôtsu near Kiyôto, in reading a Bible which he had casually obtained. His interest in the sacred volume grew into a conviction of the truth of Christianity, and he soon had his fellow-prisoners around him eagerly listening to the words of life. The result was, that several of them also were converted to Christianity. And their sincerity soon underwent an altogether unexpected test; for a fire having broken out in the prison, they might easily have made their escape, but refrained from doing so, judging such a course inconsistent with their newly found faith.

rice and vegetables, with the occasional addition of fish, and in a few places even beef. Tobacco is allowed at meal hours. Before the daily evening meal every healthy prisoner is required to take a bath. So admirable are the sanitary arrangements, that one visitor to the Tsukudajima establishment found only 180 sick out of 4000, and during the cholera epidemic which visited the country in 1879, there was but one victim in the jail at Kanagawa. The medical attendance is on the European system. The power of punishment permitted to the authorities of any special prison is very limited, being generally confined to the putting of a troublesome prisoner in shackles, which necessitate his standing for a certain period in one position; and always when this is done, a detailed report must be sent to the Minister of the Interior. In short, the discipline of Japanese prisons is now so satisfactory, that it is not uncommon for parents to submit their incorrigible children to it. Inmates on this footing are distinguished from the criminals by their dress, which is green instead of orange. During the day both classes freely intermix, but at night they are kept separate. These incorrigibles, like the younger criminals, have much of their time occupied with lessons. In their instruction, as well as in other respects, they benefit from foreign innovation, for probably they are taught the elementary rules of arithmetic, with the use, not

of the *soroban* (counting frame), but of the Arabic numerals. For the admission of refractory children in this way parents of sufficient means pay a trifle, but those who are poor receive the privilege for nothing.

The prisons being so thoroughly managed, it is not surprising to find the business in the law courts conducted on the most approved foreign methods. The legal code is modelled on that of France, and the principal judges and barristers have been educated either in that country, or in America, or in England. Torture is now utterly abolished, and all that is needed to make the administration of justice as satisfactory in Japan as it is in Europe is that experience which can come only through lapse of time. The law as it stands in the statute-book is admirable, and every day more experience is being acquired in its administration.

It is unnecessary to follow the groups of officials to the offices of the various government departments. These are for the most part, as already mentioned, large white buildings in a style more or less European. Their long rows of sash windows, and their walls of wood and plaster, are not impressive, though their roofs are neatly tiled, and the grounds around them often tastefully laid out. In all alike we should find long passages with innumerable rooms branching from them, all arranged

with tables, chairs, and desks,—in these, scores of officials are at work, the higher ones without exception in European, but the rest mostly in Japanese, costume. Our attention would be attracted by the mode of writing; a little brush with thin bamboo stem being dipped in ink rubbed from a cake, and perpendicular lines of Chinese characters run down rolls of rice-like paper. There are numerous charcoal-boxes and tea-trays with tiny pots and cups, or rarer boxes of cigars or cigarettes; for the ordinary Japanese finds it difficult to refrain long from a puff of his pipe[1] or a sip of his tea. Both frequently relieve the monotony of work; and although there seems a fair amount of activity among the officials generally, it is difficult to see what else the porters do all day than infuse tea and alternately light and shake out their long small-bowled pipes. Before a visitor the tobacco-box and tea-tray are invariably set.

A short acquaintance with these government departments will disclose at least one fact, viz., that they are over-officered. This has arisen not merely from the love of officialism characteristic of the Japanese mind, but also and chiefly from the obligation which the reformed government incurred of

[1] The habit of tobacco-smoking is even more prevalent in Japan than in Europe. It is quite common even among the fair sex. The writer has himself seen the Empress Dowager light her pipe!

providing posts for the thousands of ex-Samurai, whose pensions they had compulsorily commuted.

As a rule, Japanese officials occupying the higher positions are more satisfactory to deal with than those occupying the lower. It is hardly necessary to say, that all are markedly polite, for politeness is a virtue inbred in the Japanese character. Indeed, in this very politeness we may have the key to the charge of duplicity which some have unjustly brought against them, for it is of the essence of politeness to conceal, as far as possible, all opposition or ill-feeling; in certain cases, therefore, their attitude in conversation or correspondence cannot quite correctly indicate their real designs. But they are prone to trouble themselves about trifles, and that even at the very time when they are thinking too lightly of some far more important matter. The more insignificant the business, the greater seems to be their tendency to magnify it. Hence there is more likelihood of meeting with officiousness in a petty officer than in one of higher rank. In such matters as paying salaries they are scrupulously exact, producing the money precisely when due and in amount correct to the tenth of a cent or even less. Often a gnat is strained out at the very time when a camel is being swallowed. A man may have more difficulty in getting a lock on his door than in getting his salary increased.

Sometimes annoyance arises through their unwillingness to sacrifice the letter of a law to its spirit. The following case, which occurred in the writer's own experience, amusingly illustrates this trait. Observing that a door was by mistake being constructed in his garden fence, he mentioned the matter to the officials, and was promptly informed that it would be removed. He was therefore surprised to see the workman, after this, still proceeding with his work, fitting on the lock, etc. The reason was, that as a contract had been made with this man to fit in the door, this must be fulfilled before another contract could be entered into for its removal!

This literalism is constantly appearing in the administration of the law. In illustration, take from *The Japan Mail* the following story, which, although referring to a bygone period, brings out a spirit characteristic of the people now as then:—

'A child set fire to a house, and being discovered in the act was carried before Oöka, Governor of Yedo. It was plain that the crime had been committed in pure thoughtlessness, and without any knowledge of its possible consequences, but the law admitted no extenuating circumstances. The child was sentenced to be burned, and, as may be supposed, its parents were not the only persons who importuned the Governor for a mitigation of the terrible punishment. Oöka, however, refused to entertain any petition. There was but one penalty, he said, for incendiarism, and nothing less could possibly atone for so heinous a deed. Such an argument was of course unanswerable, and, although the child's

relatives and even Oöka's own officers did not cease to intercede, there seemed little hope that their intercession would be successful. On the morning of the day fixed for the execution, the Governor summoned the culprit before him, and having recapitulated his crime and dwelt upon the heinous nature of incendiarism, confirmed the sentence of burning, and ordered the officials to carry it out. According to the ordinary method of procedure in such cases, the child should then have been placed on horseback and paraded about the quarter of the city where his crime had been committed, *en route* for the place of execution. To the surprise of the onlookers, however, the officers of justice proceeded at once to strip the boy, who was already almost dead with terror, and placing a large moxa upon his back, treated him to an exceptionally severe dose of that popular, but very painful, remedy. He was then restored to his parents, having undergone a more than sufficient punishment, while the letter of the law had also been satisfied.'

Procedure like this would hardly take place in the reformed law courts of Japan, with their Code Napoleon and European methods of administration; but the above is a striking illustration of a trait which is still prominent in the Japanese character.

Some foreigners have more pleasant relations with Japanese officials than others; but, while little annoyances, at least with the lower officers, may occasionally occur in the case of any one in the Mikado's service, the writer can only say that his own experience led him to form a very high idea of those gentlemen of the Japanese government with whom he was brought into contact. Their uniform courtesy always made it pleasant to meet them;

and, deeply ingrained as this courtesy is into the Japanese character, the officials of H.I.M. Government must often have had it severely tried by the arrogance of the rougher sons of the West.

Between Japanese government officials and the foreigners with whom their duties bring them into relation, there is too seldom such close personal friendship as might be desirable. Of official courtesy there is no lack, nor yet of official hospitality. But informal intercourse as between friend and friend is unfortunately rare. This state of matters is probably due, on the Japanese side, to a certain consciousness of inability to entertain the foreigner in a style that will be appreciated. His house, the Japanese thinks, must look poor in the eyes of a foreigner, whose mode of life is so much more luxurious than his own. And will it be believed that foreigners have sometimes been found so boorish as to turn up their noses at the food set before them by a Japanese host, or at least to show by their supercilious manner their contempt for the native mode of life? Unfortunately there have appeared in Japan, as elsewhere, specimens of the immiscible Englishman—that species so often met with as—erroneously, let us hope—to be regarded by many as typical of our nation. 'The worst of John Bull,' once said a famous American, 'is that he won't mix; set him where you will out of his

own little pancake of an island, and he begins to quarrel all round.' It would be unreasonable to expect the Japanese gentleman, with his proud sensitiveness, to be more than distantly polite to individuals of this sort. But behaviour of the kind indicated above is often a barrier in the way of other more adaptable foreigners, who feel drawn towards the Japanese around, and would fain cultivate cordial relations with them.

Just within the Tiger Gate stand buildings which cannot but arrest the attention. These belong to the Imperial College of Engineering (*Kôbu-daigakkô*), a government institution to which we may devote a little space, as it affords a good example of the advance which the Japanese have recently been making in education. In themselves, the buildings call for some notice, as they are the handsomest which the Government has yet erected in foreign style. After entering by an elegant iron gate, we pass a Gothic building with a clock tower. This was originally intended for the college proper, but was at once found too small, and is now used as a museum of objects in connection with the different technical branches taught in the college —civil, mechanical, and mining engineering, architecture, telegraphy, chemistry, and metallurgy: the collection of engineering models is said to be the most complete in the world. Opposite this building,

to our right, is a long line of dormitories. Proceeding further up the avenue, we come to the main building, a chaste French Renaissance erection forming two sides of a quadrangle. A doorway between two towers leads into the library and common hall, a very handsome room capable of accommodating from 1000 to 1500 persons, while the galleries are lined with book-cases stocked with over 13,000 volumes, chiefly in the English and Japanese languages. The class-rooms are arranged exactly as they might be in a European college, while the various laboratories and drawing-offices are furnished with the most approved appliances. Indeed, the arrangements as a whole speak volumes for the enlightened liberality of the officers of the Public Works Department, with which the college is connected. There can be no doubt that they are more complete than the arrangements usually found in the scientific colleges of England. The only department which calls for adverse criticism is the dormitory. The want of sufficient heating appliances makes this far from comfortable in winter. Moreover, the European mode of life which is affected is not very satisfactorily carried out. The rooms have neither the cleanness of Japanese apartments nor the comfort of European. All the dormitory discipline is under the control of Japanese officers; it might have

been well if here, as in the other departments of the college, they had had the benefit of foreign assistance. The engagement of an English warden would undoubtedly have increased the comfort of the students and materially reduced the sometimes alarming sick list.

The college was established in 1873, under the orders of the Minister of Public Works, with a view to the education of engineers for service in the Department of Public Works. Admission is obtained by competitive examination, for which all Japanese students under the age of twenty, and of good moral character, are eligible. This entrance examination includes the following subjects :—Chinese-Japanese, Japanese-English, and English-Japanese translation, writing to dictation, English grammar and composition, arithmetic, geography, elementary geometry, and elementary algebra. The number to be admitted is each year fixed by the Minister of Public Works. A distinction is made between government and private cadets: the former have their expenses paid, and are required, after graduating, to serve the government for seven years; the latter do not incur this obligation, and pay each seven *yen* a month toward their expenses; in other respects both classes are on the same footing, living within the college walls and wearing the college uniform. This uniform is in European style, consisting in winter of

blue blouse, trousers, and Scotch cap, and in summer of white blouse, trousers, and straw hat, the blouses being adorned with brass buttons, and the cap and hat with a brass buckle, bearing the crest of the Public Works Department. The course of training extends over six years—two in general literature and science (English language and literature, mechanical drawing, pure and applied mathematics, natural philosophy, and general chemistry), two in technical science in some selected branch, and two in applied science. Until recently (when some Japanese were added to the teaching staff) all the instruction was imparted in the English language, the foreign professors and instructors being exclusively British. The winter session lasts, with the intervention of a few holidays at Christmas, etc., from 1st October to 31st March, and the summer session from the second week of April to the end of June. Every Saturday there is a half holiday, and every Sunday, as now in all government departments and institutions, a whole holiday. By an alternation of theory and practice, the more advanced students are able during each working half year to make practical application of the principles acquired in the previous half year. For this end, the extensive government engineering works at Akabane have been connected with the college. Here students of civil and mechanical engineering pass through a

course of practical instruction, and students of the other technical subjects, viz., telegraphy, architecture, chemistry, and mining, have afforded them opportunities of practical experience in corresponding departments of the Board of Public Works. The last two years of the course are spent wholly in practical work. Having passed all the necessary examinations and written a satisfactory thesis, the student receives a degree of the first or second class, according to his merits. The first graduation took place at the close of 1879, and early in 1880 eleven of the most distinguished graduates left for a three years' residence in Europe, there to acquire additional experience in the application of their respective sciences.

The Kôbu-dai-gakkô, almost more than any of the other institutions of Tôkiyô, is a tangible manifestation of the spirit of New Japan. Dedicated to science, with much to show both in stone and lime and in the instruments of its laboratories and the numerous specimens in its museums, it seems the very shrine at which the materialistic youth of the day should love to worship.

The Imperial University of Tôkiyô (*Tôkiyô Daigaku*) has not as yet so much to show in the way of buildings[1] and museums, but is a large and flourish-

[1] Buildings, which promise to be at least as handsome as those of the Kôbu-dai-gakkô, are, however, in process of erection.

ing institution, with faculties of philosophy and literature, science, and law. Except in the medical department, for which there is a separate college with German professors lecturing in their own language, the greater part of the instruction in the University is now imparted in English, the foreign professors being mostly American or British. There are one or two Japanese professors, who probably lecture in their native tongue; one of these was a Cambridge wrangler. The University is in connection with the Department of Education. In July, 1880, it contained 189 students, with 431 pupils in its preparatory school. Of these 189, thirty-eight then graduated, viz., six in law, three in geology, six in chemistry, six in civil engineering, one in mechanical engineering, eight in physics, and eight in literature.[1] The library during the previous year had been extended from 5340 volumes to 69,960. Besides these, nine different books had been pub-

[1] Two Scotchmen were one night walking—or rather, I am sorry to say, staggering—home together arm in arm. From hugging one another they began suddenly to quarrel; and one of them turned to his companion and said, with infinite contempt, 'Man, whit could you dae (hic), whit could *you* dae? Ye'd gang through a' the classes at college (hic), and ye'd come out (hic) a nicht policeman.' The writer was reminded of this story on hearing that some of the students of the University of Tôkiyô who had failed to pass their graduation examinations, had abandoned a scholastic life and entered the police force. But it must be remembered that such a change does not, in Japan, involve such a downcome as most people would attach to it here.

lished at the University, and about 100 varieties of instruments had been added to the existing collection. The University of Tôkiyô has, during the past decade, sent many distinguished students to finish their education in Europe and America.

It is unnecessary to do more than name such other flourishing educational institutions as the Imperial Medical College, with its extensive hospital, where, as already mentioned, the medium of instruction is German; the Imperial Naval College, and the Imperial College of Agriculture, in both of which English is used; and the Imperial Military College,[1] where some at least of the lectures are delivered in French.

To the north of the castle, where the outer moat has lost itself in the waters of the Kanda-gawa, which here flows eastward into the Sumida-gawa, thus completing the spiral which, as already said, the inner and outer moats unite to form,—on the north bank of this river stands back some distance from the road a two-storeyed building of European architecture, long and white, with neat verandahs. This is the College for Ladies. Opposite is the suburb of Surugadai (for the spiral here allows the city to encroach considerably on the castle domains) perched

[1] It is to be borne in mind that, within the past few months, many of the foreign professors connected with the different colleges have given place to Japanese.

fifty or sixty feet above the stream, which here runs dark between steep banks of unequal height, that on the south being much the higher. A few hundred yards to the westward, where both banks are lower and more nearly of a height, Suidô bridge crosses the channel near the great *yashiki* of Mito, now the site of the Imperial Military Arsenal. The horizontal line of the bridge stretches across the channel, and above both are outlined, softly but clearly, the symmetrical slopes of the distant Mount Fuji, converging as regularly upward as the banks of the stream converge downward, and joined before they meet by an irregular horizontal line, somewhat as the surface of the river unites the approaching banks. To the east of the College for Ladies is the Normal School, partly hidden by trees; and bordering this again, on the east, are the truly academic groves of Seidô, amid which lies embowered the ancient Confucian University of Yedo, now converted into the Tôkiyô Public Library.

The College for Ladies is under the immediate patronage of H.I.M. the Empress Haruku, who has more than once honoured it with her presence. There is no more striking illustration than this institution of the thoroughness of the late reformation. Nothing could better indicate the earnestness with which the rulers of Japan have set themselves to do all in their power for their country and people,

irrespectively of rank or sex. This is only one of the many schools throughout the empire wherein the female scholar has educational advantages similar to those of her brothers. Here she can study her own and several foreign languages, geography, history, mathematics, needlework, embroidery, and music, both Japanese and foreign. It is difficult to applaud too highly a people who have so readily shown themselves alive to the importance of education for the fairer sex no less than for the stronger. Some parts of Christian Europe may well blush in presence of heathen Japan.

It would be a mistake, however, to suppose that it is only now that women are receiving recognition in Japan. In the past history of the country the fair sex has played no insignificant part. From the time of the warrior-empress Jingô, some of the most able occupants of the imperial throne have been women; and it is not always with the names of strong men that the deeds of heroism have been associated. Among classical romance-writers, it is a woman who takes the first place; many of Japan's most famous poems have had women for their authors; and but for the patronage of the fair sex, it would have been hard for the national drama to have thriven. What Japanese has not heard how Jingô, the mother of Hachiman (god of war), conquered Korea, and returned with numerous spoils,

including the first books ever seen in Japan; how the wife of Prince Yamato-dake, to save her husband from the wrath of the sea-god, threw herself into the waves of the bay of Yedo; how the noble poetess sang on Ishiyama, the rock mountain which overlooks the far reaches of the Biwa lake? The *Kojiki*, one of the sacred books of *Shintô*, is supposed by some to have been dictated from memory, or at least to have been revised, by a woman; and, according to the best authorities, it is women we have to thank for the preservation, at a time when the learned were engrossed with the study of Chinese, of the classical language of Japan, a language which Mr B. H. Chamberlain, who has made a special study of it, has characterized as so mellifluous that its every syllable is a delight to listen to.

Under the old *régime*, a lady's education consisted chiefly in the study of writing and history. Among the upper classes there were added to these, music, poetry, painting, and exercise in the use of arms and in horsemanship. A well-educated lady of rank was expected to be able to form graceful letters, to write verses in good style, to play the *koto* (harp) or *biwa* (lyre), and to show skill in defending herself with the dagger. The middle-class girl generally finished her education at the age of twelve or thirteen; in addition to penmanship, she paid

attention to needlework, dancing (or rather posturing), and singing to the accompaniment of the *samisen* (guitar). If she desired to make her living by any of her accomplishments, she continued the cultivation of these for several years longer. The principal careers open to her were those of serving in a hotel or mansion, and professional singing and dancing. Spinning, weaving, and field work were usually the highest acquirements of the female peasantry.

It is gratifying, therefore, to find that even during the long years of her isolation, Japan showed herself superior to other Oriental countries in the opportunities she allowed to her women; and there can be no doubt that she has had her reward in the preservation of that spirit of refinement which has attracted the outer world. Japanese women of any but the very lowest classes have a simplicity, grace, and inborn tastefulness, which are most attractive. Indeed, such qualities as these are so predominant that we desiderate more evidence of force of character. Their simplicity often seems childishness, and their modesty timidity, and that in spite of the self-possession which a thorough training in etiquette has imparted. We wish we could see more show of spirit, less slavish conventionality. At least this is so with the better classes; among the commonalty, as we shall find, there is often what we should consider undue freedom. Perhaps we ask ourselves

whether these elegant ladies are not deficient in *nous;* their refinement is most pleasing, but, unrelieved by evidence of intellectual vigour, it is apt to become insipid. The past history of the country is the best answer to our doubts. Even under the restrictions and enforced humility of feudalism, the spirit of Japanese women has made itself permanently felt. For, notwithstanding the comparative freedom in the old days, they were unduly kept down. Even yet there are ladies in Tôkiyô who have never set eyes on a foreigner, although scores of the intruders may have passed their very gates. But the barrier here was only prejudice and a false notion of propriety which kept them from mingling with the crowd of their own countrymen; there was no law to interfere with their freedom of movement. Any despotic laws which feudalism imposed on them are now fast disappearing. As wives and householders the last few years have brought them more liberty; and wider spheres of usefulness have been opened by the increased facilities for education. In nursing the sick, teaching the young, cultivating those artistic accomplishments in which she has so well shown her ability to excel, and in a thousand other ways which increasing light shall reveal to her, we may anticipate a bright and useful future for the Japanese woman. And all honour to the enlightened Empress Haruku, who is proving herself

so worthy to be a leader in the advancement of her sex.

To enter the Seidô grounds, we first pass from the roadway bordering the river-moat into a rectangular court. The right side of this is overshadowed by the dense folds of evergreen oaks; in front is a roofed row of stalls for horses, with a stone tank, also roofed, near it; the left side consists of a handsome gateway with tiled gable-roof flanked by white walls on stone foundations. A few broad stone steps lead up to this, and, passing a small porter's lodge, we find ourselves in a paved court surrounded by tall pines, whence we ascend a continuous paved passage with occasional steps, and entering a gateway at right angles to this, are confronted by a massive temple-like building, the open doors of which reveal rows of book-cases. This is the main building of the Confucian University of Yedo, and is now the Tôkiyô Public Library.

This library was founded in 1873, and now contains 63,840 volumes in Chinese and Japanese, 5162 in English, 6547 in Dutch, and about 2000 in other languages. Permission to read and to borrow books is freely granted on application at the City Chambers. The number of visitors is about 2000 a month, or nearly 100 a day. Within, we should find rows of tables lined with readers, mostly students, and, if we looked at the periodicals, we

should see not a few, such as *The Illustrated London News*, which are familiar to our English reading-rooms.

There is another large public library in Tôkiyô. It is called the Asakusa Bunko, and is under the control of the Department of the Interior. There are here 142,392 volumes, mostly in Japanese and Chinese, including some very ancient MSS., which are exhibited only for a few days in spring and autumn, when they are brought out to be aired. The charge for admission is one *sen* a day. In most of the large towns similar libraries have been founded by the government. Formerly those who could not afford to buy books obtained them on loan from one or other of the private lending libraries which every town, and almost every village, contained; but the institution of free public libraries is one of the blessings which Japan has derived from the recent reformation.

The spirit of literary and scientific progress has further expressed itself in the formation of learned societies. Not that such institutions are altogether a novelty in Japan—in the old days there were societies of antiquarians, numismatists, persons interested in the preservation of venerable specimens of handwriting, *go*-players, naturalists, etc.; but of late years there has been a great impetus in this direction. Among the principal new societies are

the Geographical, the Society for the Circulation of Knowledge (employing several clerks, and having some 3000 members throughout the empire), the Biological, and the Seismological. This last recently held an exhibition in the capital, at which there was shown a seismograph dating as far back as 126 A.D.

There is but one more of the buildings around the castle to which I will at present refer. It is the Shintô temple of Shôkonsha at Kudan. This demands notice, because it represents the religion countenanced by the present government; and reference to it gives me an opportunity of describing a scene, which was the most striking medley of the old and the new that it was ever my lot to witness, even in Japan.

About half a mile north of the Hanzô Gate, by which, it will be remembered, visitors are admitted to the castle grounds, rises the district of Kudan. In the centre of this elevated plateau there is an extensive open space, in shape an elongated rectangle, up the centre of which an avenue lined with stone lamps, and of several hundred yards in length, leads to the temple of Shôkonsha, erected in 1868 in honour of those who fell in the war of the Restoration. The ground on each side of this avenue is, for about three-fourths of its length, laid out as a racecourse; the remaining fourth passes

through neatly arranged plots and shrubs up to the temple, its commencement being marked by a stone *torii*, or sacred portal. The *torii* is characteristic of all Shintô shrines; it consists of two upright posts, on the tops of which rests a horizontal beam, projecting slightly on each side; beneath this is a smaller cross-beam whose ends do not project. The material used is generally wood, but may be stone or bronze. The original purpose of the *torii* was to serve as a perch for the sacred fowls, kept to give warning of daybreak; but, after the introduction of Buddhism, it came to be regarded as a gateway. Like the shrines of Ise, on which it is modelled, the Shôkonsha temple is constructed on the principle of the primeval hut. The ground plan is rectangular; above the four walls of plain wood rises a heavy black gable-roof, which considerably overhangs the front and back walls; the rafters leading from the wall-plates to the roof-ridge cross one another, so as to project in the form of the letter V, and on the fork thus formed rests the roof-ridge, which is double and within the forks crossed by a number of cigar-shaped beams; a balcony runs round the building a few feet from the ground; the only decorations which relieve the plain wood are pieces of ornamental metal-work in brass or copper. Of the interior we shall speak anon.

Near the end of the avenue furthest from the

temple there stands, on the edge of the plateau, a stone light-tower, also erected in memory of the soldiers who lost their lives in fighting for the Restoration of the Mikado. From this there is commanded one of the most extensive views in the city. Just beneath us on the right is the inner moat, here overhung by very high banks, but with the road gradually descending to its level, as it zig-zags round projecting bastions and disappears behind an angular battlement overhung by pines. In front lies the wide city, with its flat streets stretching far to the horizon, there appearing but one break in the levelness of the ground, the wooded elevation of Surugadai, the farther side of which we recently visited at Seidô. The only conspicuous buildings in the foreground are the many featureless wings of the Imperial University and the towered villa of H.E. Ôkuma, Chancellor of the Exchequer. The stretch between us and Surugadai is mostly covered by lines of *nagaya*, here and there intermingled with trees.

Behind the temple the view is wider still. Among the gardens of this district runs the street which, on account of its specially fine view of the sacred mountain, is called Fujimi Chô ('Fuji-view Street'). There are few points in the city from which this mountain is not visible, but from no quarter does it appear more striking than from

Kudan. Here there is a rich foreground of English-like lanes with well-trimmed hedges and pailings of tidy bamboo, and clumps of shrubbery with little wooden villas peeping out from their recesses; in the middle distance the wide plain with its hollows of corn-land and its crests of pinewood, rolls away to the west, becoming less and less distinct, until it breaks, as it were, on a background of mountains. But what is that far up above the white belts of cloud standing out in a patch of blue sky like a white lily in a lake? It seems too high for any mountain to be, but it is none the less the snow-clad summit of Fuji-san. Or, it may be that, instead of being the last, Fuji is the first thing to catch the eye, as it flashes white in a cloudless autumn sky, its symmetrical lines clear-cut, or the summit blurred by what looks like smoke, but is really the snow spinning before the wind. Sometimes at evening these wreaths of snow are lit up with the glory of the setting sun, and to the citizens of Yedo it seems as if their sacred mountain had again broken out in eruption after a rest of well-nigh two centuries. But countless are the garbs which this matchless mountain assumes,—sometimes dark purple against a twilight sky; again ashen grey; again, though sixty miles off, gleaming white through lavender waves of moonlight, But the day to which I am about to refer, although in autumn, was unsettled, and dark

stretches of clouds hid from view both Fuji and the fence of hills in front of it.

The Satsuma rebellion, which had cost the country, besides thousands of its best lives, no less than £8,000,000, and had more than once almost overtasked the energies of the government, was over. The nobly patriotic but misguided Saigô had fallen, along with Shinowara, Kirino, Murata, and other of his fearless generals. The government had drawn a long breath of satisfaction at the success of their arms, and now this, the 17th of November, 1877, had been appointed for the ceremony of honouring the souls of those who had fallen in the imperial interest. In this all the government officials in the capital were to take part, following the Emperor in order of rank.

Approaching the scene of the celebration about 10 A.M., the first indication we had of it was the strains of the Marine Band playing the national anthem, composed by Mr Fenton, their English instructor. Presently we found the roads near the temple lined with ranks of soldiers, marines, etc., in full dress. I could not help noticing how much better the Jack Tar costume suits the Japanese than the more closely fitting military uniforms. Pushing ourselves into the grounds through the dense crowd,—an easier and less noisy operation, let me mention, than it would have been in a similar concourse at home,—

we could see a continuous line of soldiers marching up the central avenue to the temple, while other detachments, having already visited it, were diverging down side roads. Flags flew before the shrine, and close to it there was a considerable line of carriages, with coachmen in cocked hats. The Emperor was inside, we were informed. It was impossible to get closer, so, making our way out of the crowd, we took a rest in the house of a foreign friend who lived near.

On our return, the Emperor had left. The proceedings, however, were not wholly over, and we were fortunate enough to be allowed to go up to the temple verandah, where we had a comfortable seat, and could see everything that was going on. The single room of the temple is about forty feet × thirty feet, the broader side to the front. Like the outside of the building, this is extremely plain, all the woodwork being unpainted, and there being little or no carving. The floor is of course matted, but (strange innovation !) covered with a handsome European carpet, and provided with chairs, while one or two foreign oil paintings adorn the walls ! The inner half of the floor is raised about two feet above the outer half, and near the division between these two there stands—not a circular metal mirror, such as is usually found in Shintô temples,[1] but—a large

[1] Even the exposure of this metal mirror is a Buddhist innovation.

rectangular looking-glass in a gilt frame! There is no object exposed for worship. An encircling straw rope is supposed to ward off evil spirits, and some *gohei* or *mite-gura* (wands with long twisted papers depending from them) are there to attract the spirits of the gods. The shrine itself is a small cabinet, having its interior hidden by silk curtains. The altar, which runs all along the back wall, is laden with little trays or stands containing offerings to the spirits,—cakes, rice-beer, vegetables, fruits, etc., etc. A priest is quietly removing most of these, bowing as he lifts them. In shape his dress differs little from that of a Japanese gentleman, but it is of much richer and more ornate material, and he wears a black gauzy cap, which curves backwards like a nightcap. The priest, at least, is in keeping with the occasion. But through the door there are entering beings of an entirely different order. *They* can have nothing to do with the Shintô part of the proceedings; the carpet, chairs, pictures, and looking-glass have more affinity with them. They enter in their European full dress, their swallow-tails ornamented with gold lace, and each with a cocked hat under his arm. One by one they advance before the mirror and do obeisance. Outside, the Marine Band, in British scarlet, is energetically sounding forth 'The Garb of Old Gaul;' and below, in an open retired spot at the side of the temple, a group of

officials in gold lace are getting themselves photographed!

Truly Japan is in a transition state, and in a state in which the incongruity between the old and the new often comes out in a way which is irresistibly ludicrous. How truly imposing would this ceremony have been had the officials, attired in ancient court dress, prostrated themselves before the altar, believing that in very truth the *manes* of their compatriots were there assembled. We are far from sorry that superstition is dying out in Japan; but if there is to be a state Shintô service, it would be more seemly to have it carried out in genuine Shintô style, even although there is hardly a participant among the higher officials who believes in the Shintô creed. It may be answered that the ceremony was only a convenient way of showing respect for the soldiers who had recently given their lives for their country. But, convenient or not, it tends to bring into contempt the Japanese adoption of our dress and other such superficialities of European civilization. This is true even in the cases of individuals who suit the new fashion. And it must be confessed that of such there are not a few. Every year it is becoming less possible to see a man in such an attire as Japanese clogs, flannel drawers, swallow-tail coat, and opera hat—a combination which was actually witnessed one New Year's day on the person of a Tôkiyô official.

Having dwelt thus long upon the castle and the official quarter surrounding it, we hasten now to get some glimpses of the city in its more crowded haunts. From the Tiger Gate, a straight walk of about a mile leads to the main street at Shin Bashi, just opposite the railway station. Of all the foreign innovations there is surely none more intrusive than this railway, with its trains rousing the echoes of the sacred groves of Shiba, and scattering flocks of birds astonished at this disturbance of the old Buddhist calm. Within the terminus there is little of Old Japan. The arrangements are exactly as they might be in England, and even the officials are so Europeanized, both in their uniform of black and gold and in their manner, that they retain little that is distinctively Japanese, unless it be the inevitable narrow eyes. The railway carriages are arranged like tramway cars, entrance being at both ends and the seats running lengthwise. There are three classes; by which the fares to Yokohama are respectively 1 *yen*, 60 *sen*, and 30 *sen*. A train leaves every hour and quarter.

Besides the Tôkiyô-Yokohama railway of eighteen miles, there are now two newer lines in full operation. The longer of these (fifty-eight miles) connects the open port of Kôbe with Ôsaka, Kiyôto, and Ôtsu; the other (twenty-five miles) runs between Sapporo, the capital of Yezo, and the harbour of

Ôtaru, on the Sea of Japan. Ôtsu lies at the southern extremity of lake Biwa, a sheet of water fifty miles in length. Between Ôtsu and the north end of the lake at Shiwotsu, steamers ply regularly, and from the latter place a line has just been constructed as far as Tsuruga, thirteen miles distant, on the west coast of Japan. It is therefore now possible to cross the main island by steam. Official permission has just been granted for a further extension of the railway system of the empire by the construction of a line from Tôkiyô to Mayebashi, the centre of an important silk district about seventy miles from the capital. The finances are partly to be furnished by the Fifteenth National Bank, which has undertaken to provide 750,000 *yen per annum.* Another project, but one less fully developed, is the continuation of the Shiwotsu-Tsuruga line to the city of Kanazawa. On the Tôkiyô and Yokohama section the weekly traffic receipts average about 10,000 *yen;* on the Kôbe, Kiyôto, and Ôtsu section, they sometimes exceed 20,000 *yen.*

But we proceed into the main street. It is alive with sound and motion. A constant patter of wooden clogs mingles with the cries of street vendors, the warning shouts of hurrying *jin-riki-sha* men, who leap in and out among the throng like shuttles in a loom, the measured grunting of coolies toiling with hand carts—so many in front

relieving themselves in shouts like *Aa haiya*, to which those pushing behind answer in staccato groans like *Ha ha*—and the rumbling of horse-carriages. The shops are all open to the street, and the proprietors may be seen squatting complacently beside charcoal-brasiers, or, with their brows touching the mats, bowing customers out or in. The foot-passengers walk at a moderate pace, but generally with short, quick steps, necessitated by the nature of their foot-gear. Couriers and others, who require greater freedom of movement, wear only straw sandals. Numbers of these thread the passing throng at an easy jog-trot, bearing on one shoulder a pole with a load suspended from each end. In addition to horse-carriages, which are comparatively few, there appear a few clumsy waggons drawn by oxen; but by far the greatest amount of labour is done by men. A lively scene it is, very different from the old-world calm of the castle and the partial desertion of the *yashiki;* and it is such a complication of what is novel to us with what is in imitation of things familiar, that a considerable time is required to take it all in.

One fact is at once apparent; there is a universal air of good humour. Nothing is more noticeable among the crowd than this. The cares of the world evidently press lightly upon them; they seem less alive than Europeans to the stern realities of life.

None wears that intense distracted look so common in a Western city throng. They form a smiling, contented crowd, from the shaven-headed old grand-dame to the crowing baby. To look at them—man, woman, boy, girl alike—one might fancy there was no such thing as sorrow in the world. True, there are visible not a few faces marked with small-pox; blindness seems very prevalent, and frequently enough the clothing of some of the poorer sort seems poor and scant; but, if one does not look too closely, the brilliant sunshine glosses and idealizes all that; not to speak of the universally sunny temperament which lights up even the plainest face from within. Of course this gratifying feature of good humour may be more apparent at one time than at another, in sunshine than in rain, in summer than in winter, when the shop-keepers cower with blue hands and faces over their charcoal-boxes, and the *jin-riki-sha* men and stall-keepers find it difficult to keep warm. It is not by any means contended that the Japanese may never look miserable. But the fact remains, that among this people there is nothing which so strikes and so wins a stranger as this aspect of geniality. Coupled with the no less remarkable politeness, it gives such a winsomeness to the plainest face, and makes the people generally so attractive, that the only danger is that the foreign visitor is induced prematurely to

form an inordinately high opinion of the Japanese character. The result may be either, in the event of a short visit, the retention of this *coleur du rose* view, or, in the event of a more permanent residence, a revulsion, on discovering that the Japanese are not quite faultless, into an opinion as unduly unfavourable as the other was the reverse. The writer is glad that he never experienced this revulsion, and he hopes that any excessiveness in his first impressions has been duly modified.

Native dress is far more prevalent than foreign, even among the men; and among the women it is universal. Some of the former have the crown shaven, and the hair gathered up into a queue, after the old style; but the majority have adopted the European mode, and many wear hats and boots, even when the rest of their dress is Japanese. There are men in the old *samurai* dress,—an upper silk robe with wide sleeves like a gown, and bound at the waist with a silk belt three or four inches wide, and trousers of the same material, so wide that they seem to meet and form a frock; others have the simpler dress of the mercantile class,—a robe of silk or cotton covering the figure like a dressing-gown, and also kept in at the waist with a silk belt. Artisans wear tight-fighting trousers and a wide-sleeved upper garment, both of blue cotton, the back

of the coat being generally stamped with a large white badge, often a Chinese character, and the lapels and skirts also relieved with some pattern in white. Round the head a mechanic or tradesman often has a light blue handkerchief carelessly tied. To the girdle are usually attached, in the case of all classes alike, a purse, a tobacco-pouch and pipe, and perhaps a small metal writing-case containing brush and ink. Occasionally we pass a Buddhist priest, sleek, with head clean shaven and long silk robes of black or other more brilliant colour, an academic hood hanging from his shoulders. Here is another shaven head moving cautiously; it is a blind *amma*, or shampooer, and he keeps blowing a whistle, as he feels his way. With the exception of such, and certainly they are numerous, deformity is scarcely seen. The prevalent colour among the dresses of the men is dark blue, indigo being the commonest dye; but the silk robes of the wealthier vary much in colour. The better dressed have white cotton socks, others have blue socks, others are bare-footed; the feet are protected either by wooden clogs loosely attached with thongs, or by straw sandals.

Such are the prevalent native costumes in their purity; but they are often combined with foreign articles, such as,—hats or caps of one kind or another, helmet-shaped, round, square, of felt or of straw, Scotch caps, fur caps; collars, mufflers,

tippets, blankets, gloves, boots and shoes. Especially in cold weather, one need not be surprised to see any possible combination of native and foreign dress. But it is perhaps hats and boots that have taken the greatest hold on the people, as these are distinct acquisitions, no corresponding articles of anything like the same convenience having before been worn. Then we meet many who are entirely in foreign costume. Two policemen are saluting one another in very un-Japanese, but nevertheless official style, by raising their right hands to their right ears as they pass with stiff dignity. Here are two soldiers walking out of step, and evidently engaged in some highly amusing conversation. Then some students appear in blue uniform with brass buttons and straw hats—fine fellows with a happy blending of mildness and acuteness in their expression. A Jack Tar rolls along through the crowd; then a foreigner, tall and portly, passes with erect carriage and decided step. Those little men in cut-away coats and gold chains have not improved themselves by their change of attire; in fact, they somehow suggest London cardsharpers. But they are probably only small tradesmen of Yokohama upbringing. And as for that man in the black coat and opera hat with waving rim, it is difficult to imagine what he calls up, unless it be a British peasant in unwonted funeral costume; the addition of a black

bottle protruding from his pocket would make him a capital 'awful example' for a temperance meeting. But he plods on his way, not quite at home indeed, but with a certain serene consciousness that he is in the latest fashion. Here again come some military officers, of fair height and certainly suiting their European uniform well. Still, for general effect, we must decide in favour of the appearance of those who have, in essentials at least, adhered to the old dress. Many have a stateliness which would at once leave them, if they donned European attire, and in the silks of the gentleman of the old school there is often a blending of rich but quiet colours which could not be realized in tweed or broadcloth.

A slight study of the different faces we meet shows a marked distinction between the upper and lower classes. While the features of the latter are generally flattish, — the lips heavy and slightly pouting, the nose short and broad, the eyes, although narrow, mostly horizontal, or occasionally even inclined downwards from the nose,—among the former there prevails a long visage with the bridge of the nose well elevated, and the nose itself often aquiline, the eyes decidedly oblique, and the mouth, although probably somewhat pouting, neither wide nor heavy-lipped. The upper classes are no doubt of purer descent from the conquering race which, landing

from the mainland, probably under Jimmu Tennô, became the founders of the Japanese civilization.

As already mentioned, not a single foreign modification is apparent in the costume of the fair sex; and this is well, for it has a grace all its own. Fundamentally, a woman's dress in Japan is similar to that of a man; the difference lies principally in the sleeves, which are wider, and the girdle, which is both broader, longer, and more ornate, and forms a conspicuous feature through being tied into an immense bow behind. The chief peculiarities of Japanese female dress are not only well known in Europe, but have been copied in the chignon, the pannier, and, last of all, the tight skirts now in vogue. Nothing in a Japanese woman is sooner noticed than this tightness of skirt, which by preventing the free play of the knees produces an ambling motion not likely, until one gets accustomed to it, to be looked upon as graceful. Custom, however, works wonders in this matter. Even this awkward carriage and the turning-in of the toes, come to be condoned and even admired, through their association with the many simple graces which make the Japanese lady so attractive. No hats or bonnets are worn by Japanese ladies; in summer they carry parasols, and in winter they cover the whole of the face except the forehead and eyes with a hood attached to their clothing. It is in the latter

season that one has it clearly proved that, notwithstanding their general narrowness and frequent obliqueness, peculiarities which Europeans may be excused for not at once admiring, it is in her eyes that a Japanese woman's beauty chiefly consists. Then the eyes are the only features seen, and the consequence is, that a greater number of the women than usual strike one as attractive. Heavy lips and flat noses may be beneath the hood, but the black eyes sparkle with all their attractions of intelligence, courtesy, and glee. The majority are all the better of having the other features hidden, but there are some whose beautiful oval faces, with their well-formed noses, dainty lips, and shining teeth, need make them fear no comparison with their European sisters. And even in complexion a few come very near Caucasian fairness. To look as white as possible is evidently the ambition of the younger women, for their faces and necks are very conspicuously powdered, while the chalkiness thus produced is relieved by brilliant touches of vermilion on the lips. In all this, however, there is no attempt at concealment, and one's criticism is thus disarmed. Then it is to be remarked that no more among the women than among the men is there shown any barbarous love of gaudiness. No jewellery is to be seen, unless it be an ornamental pin appearing, along with a tortoise-shell comb and a

coloured pad, from among the elaborate coils of black hair; ear-rings are considered barbarous, and it is matter of surprise to them to hear of the prevalence of such adorning in civilized Europe and America. The writer has himself met a foreign lady who was shamed out of wearing ear-rings through overhearing the criticism of a Japanese friend. The matrons wear plain and sombre colours; the maidens are gay with many hues, their embroidered girdles surpassing in brightness the cheeks of even the rosiest of them. Indeed, it is on the girdle that most of the ornamentation is usually expended. A maiden is always distinguished from a married woman by her petticoat, which is scarlet, that of the matron being white. As in walking the skirts are generally turned up considerably, these scarlet petticoats are always a striking feature in a Japanese crowd. Marks of matronhood which, although discountenanced by the Empress, are not yet universally discarded even in the capital, are the hideous blackening of the teeth and shaving-off of the eye-brows. These practices unite with other more natural causes to prematurely efface the beauty of Japanese women. There are few matrons who have not a more or less shrivelled appearance; often before she has reached thirty a once beautiful woman has lost all claim to be considered either young or fair. The

undue postponement of weaning their children —a child of eight being sometimes still at the breast—is no doubt one of the main causes of this degeneracy. There are few good-looking old women. It is a custom with them to completely shave the head, and with their shining pates they almost always, like everybody else, look good-humoured, but more seldom beautiful. The majority of the lower class women are certainly flabby and ungainly,—sheepish they may at first sight appear, but they generally improve on acquaintance. If a comparison is allowable, it may be said that while there are some Japanese women who, for prettiness, though not stateliness, equal the fairest in our own country, there are at the same time fewer who can, in our eyes at least, be considered good-looking.

Then the children—how quaint they look! Little boys with the hair shaven all except a ring round the crown, little girls with fringe, incipient chignon, and a little tassel of hair at each temple,—the expression one of such equanimity, that each boy with his high forehead and his tonsure appears a miniature sage, and each girl a tiny matron. But, with all the staid self-possession, there is a sparkle of fun in the dark eyes. We have only to address any of them to find what frankness and cheeriness accompany their decorum and inborn politeness. Babies

are slung on the back, their heads probably hanging helplessly in the full glare of the sun, and their legs tucked in round the nurse's waist. Their position seems anything but comfortable, but they make no complaint; they are either asleep or staring contentedly with their little black eyes.

It is a motley throng, this moving mass of blue with here and there a flash of pink from a girdle or petticoat, and here and there a touch of brown, or green, or black, or, less frequently, some other quiet colour. 'Pit-a-pat, pit-a-pat,' the wooden clogs ring on the stone pavement, while stall-keepers and trotting pedlars bawl the merits of their wares in every key, and street-singers in nasal falsetto accompany their *samisen* (guitars). Nondescript bus-conductors, with a hungry look of importunity upon their faces, keep hailing pedestrians from the steps of their conveyances, or leap down, and, walking by the side of some one they have marked out, eagerly pour into his ear the advantages of taking a bus, until the distance between themselves and their conveyances has so widened that a violent run has to be made to overtake it again. An occasional phaeton passes, driven by its owner, while the groom, with his 'wings' outspread, runs in front clearing the way, or it is a horseman who passes, heralded in like manner. Then the *jin-riki-shas* are innumerable, most of them with one runner, but some with

two, or even three, some going at an easy jog-trot, others spinning along furiously, clearing other carriages by mere hair's breadths, and making sudden curves which threaten to send their occupants flying on to the road, while their drawers leap and whoop and seem at the highest pitch of enjoyment.

A JIN-RIKI-SHA
(From a Photograph).

A strange kaleidoscopic scene it is, the guises of East and West crossing and re-crossing one another ceaselessly, the clumsy waggons of Old Japan making way for the springing equipages imported from Europe, the new and the old seeming to have made a compromise in the novel conception of the

ubiquitous *jin-riki-sha.* And if we turn from the moving throng to the houses which border the street, the medley is no less apparent. For, while the shops are, with a few exceptions, arranged internally in the Japanese manner, being open to the street, and having their floors laid with those thick soft mats on which a Japanese alike sits, eats, and sleeps, the buildings which contain them are of brick or stone and of European architecture. The street is wider than an ordinary Japanese street, it has broad paved side-walks, and the central thoroughfare is bordered with young trees. The reason of all this is, that a few years ago, when this part of the city was demolished by one of those vast conflagrations so frequent in Japan, the government took the opportunity of building the whole district in more substantial style. The district thus Europeanized is called Ginza, and lies on each side of that part of the main street which stretches from Shin Bashi ('New Bridge'), near the railway station, northward to Kiyô Bashi ('Capital Bridge'), a distance of about a mile.

It would be hard to tell what European or American article is not represented in one or other of these shops. Wherever we look, we see something to prove how completely the Japanese have resolved to imitate our Western civilization. Italian warehouses, butchers' shops, wine and spirit stores, apothecaries'

halls, tailors' establishments, with wax figures dressed in Paris fashions, hatters', hosiers', glovers', shoemakers', saddlers', upholsterers', cabinet-makers', glaziers', booksellers', scientific instrument makers', printers', engravers', watchmakers', ironmongers', photographers' studios, with paintings in the European style of art, etc., etc.,—such are here more numerous than shops for the sale of Japanese goods. There is hardly a foreign article of clothing which one might not buy, from pearl buttons to linen shirts and swallow-tail coats; or an article of food from Liebig's extract of beef to American hams; or a medicine, from Cockle's pills to fly-blisters; or an instrument, from a penknife to a telescope. Little more than a decade ago hardly one of these commodities was to be seen in the city, and some, such as butcher-meat, were abhorred, as indeed they still are by the mass of the people; here they now are in ever increasing demand. Then there are banks, offices of newspapers, offices of steamship companies, and other buildings which stand out from the less imposing array of shops.

Many of the signs are a study. Nearly every shop for the sale of foreign goods is furnished with a sign in a foreign language, either superscribed, in the European fashion, or suspended on a wooden tablet, like the Japanese signs around. The language may be English, French, German, Dutch, Russian, or even

Latin, and may or may not be intelligible to its owner, or indeed to any even of its foreign readers. If it is in a foreign language, or at least in foreign characters, that is sufficient to commend it as suitable for a shop with foreign goods, without any closer inquiry into its merits. Here are a few of the signs which may be seen either in this main street or in other streets where foreign commodities are sold:—'The all countries boot and shoe small or fine wares;' 'Old Curious;' 'Horseshoemaker imstracted by Frenchhorseleech;' 'Cut Hair Shop;' 'Best Perfuming Water Anti-flea;' 'D Brabe House;' 'The Warm Belt for Belly;' 'If you want sell watch I will buy, if you want buy watch I will sell. Yes, sir, we will, all will. Come at my shop. Watchmaker.' 'Hatter Native Gountry;' 'Antemetic of Nausea Marina;' 'Kippengelei;' 'The House Build for the manufacture of all and best kinds of Hats and Caps;' 'Fxgen' (Exchange?).

Unfortunately, however, the foreign imitations have not always been so harmless as those above quoted. When foreign articles first came into favour, the manufacture of counterfeit trade marks and labels became a regular trade, in which even the owners of respectable printing offices felt no compunction in being implicated. Orders for the production of Bass' and Guiness' labels were executed by the gross; the testimonials and certificates which

accompany Dr Collis Browne's chlorodyne were counterfeited so neatly as to deceive even foreign customers; three-star labels were produced to adorn bottles filled with native brandy; condensed milk of Japanese manufacture was marked as 'The Eagle Brand,' etc., etc. It is said that in one restaurant it was possible to get any drink one liked, if one only waited till the barman had affixed the appropriate label. Even yet there is in Tôkiyô a shop called the Kaikoba, or Institution for the Development of Manufactures, which has been established for the express purpose of trading in imitations of foreign articles. There one may see bottles labelled 'White Wine. Rheims;' or boxes containing 'The Baby's Complete Nurser,' with the words, 'Manufactured by the Good Year Rabber Company;' or cases of crayons stamped thus: 'One Gross School Crayon. The very best. examination. The beginning to make. Koyash. Tôkiyô.'

How much real intent to deceive there is in all this it is difficult to say. At first there can be no doubt that many counterfeits were made in ignorance of the true nature of a trade mark, the Japanese dealer regarding this as merely descriptive of the quality of the goods to which it was affixed. But that there was also much conscious fraud, especially as knowledge of the foreign market increased, cannot be doubted. At any rate, it is satisfactory to know

that the government have had their attention directed to this matter, and have established a Test Office for the inspection of drugs. There is no law compelling manufacturers to submit their goods to inspection, but customers have been warned against purchasing drugs not bearing the test stamp, and the consequence is, that in Tôkiyô scarcely a medicine is now sold which has not passed the Test Office and received the proof mark.

The following is a characteristic circular, which I find quoted in *The Japan Mail*:—

'POCKET FLOWER WATER, DOMESTICE MANUFACTURE.

'All flower waters consist in taking oilessence from flowers: it is said that in france, manufacture of flower waters principally consists in eavender and spenic theme the flower water of manufacture which is ready for sale consists in peony called king of all flowers and as this flower water is very fragrant if any one shall keep a small phial of it in pocket it is beyond doubt that the fragrance would drive out bad smell which is a cause of pestilence and keep human body in healthy state as a scent bog is kept in pocket: indeed the effects of the flower water are very numerous but I shall describe very tew of it here; there is old saying peony is king of all flowers and butterfly loves flowers thus even a small insect, knowing that fragrance is plenty in peony flower, batterfly which lightly move in the air suck flower dew and he is keeping his life while bee which foster his eggs, devours savor in the centre of a flower and make hony; there are no reason that we masters of all things should not turn flowers, which naturaly give fragrance to adventage of protecting the human body from insult of impure air and stir more in the time when all machinery of any

manufacture is invited therefore I manufacture this pocket flower water from the peony and I am sure that there are no comprative flower water in the world in respect of its effect and convenience of carring I beg all gentleman and lady shall obtain advantage by using it &

'O. KIMOTO.'

Many of the above innovations are still unfavourably regarded by certain sections of the people. Some ignorantly conservative persons have even gone the length of founding societies to agitate for the reduction or utter suppression of the importation of foreign goods, prophesying national ruin unless their policy be followed. But there is at least one innovation of the value of which all are convinced, whether conservative or progressive, ignorant or enlightened, and that is the daily newspaper. Every Japanese has a relish for news. The rapidity, therefore, with which the press has grown to be a power in Japan, is marvellous. In Tôkiyô there are dozens of papers, published daily or less frequently, and suited to the taste of every class of the community, and the various provinces contribute between 200 and 300 more.

One of the principal buildings in the main street is the office of the *Nichi Nichi Shimbun* ('Daily News'), the *Times* of Japan, a semi-official organ with an enormous circulation. It consists of a double sheet of about folio size, and, besides government matters, it treats mostly of internal affairs, only

a subsidiary place being given to foreign news. The same may be said of the *Choya Shimbun*, which, however, generally takes an attitude of opposition to the government, and has twice been suppressed for indiscreet utterances. The *Kinji Hioron*, of small pamphlet size, has the reputation of giving the opinions of the educated classes generally. Then there are,—the *Fu Ken Shimpo*, a repository of provincial news; the *Kane Tame no Hiden*, giving advice as to the best ways of making money and otherwise becoming prosperous; the *Maru Maru Chimbun*, an illustrated comic journal; the *Horitsu Mondo*, the counterpart of our *Police News;* the *Mioho Shinshi*, a popular Buddhist organ; the *Yomi Yuri Shimbun* and *Kana Yomi Shimbun*, mostly read by women; the *Tôkiyô Shinshi*, an intelligencer of the various pleasure sights of the capital; the *Kogio Shimpo*, an engineering paper, etc., etc.

At present the press is the best means for the expression of popular opinion, for the constitution gives the people but little voice in the election of government officers. So long as a minister is in favour with the Emperor—and this simply means, so long as he belongs to the prevailing party in the government—no action on the part of the people, short of assassination, can remove him from his post. It is only indirectly that the people can bring pres-

sure to bear on those in power. For years a large section of the nation have been agitating for the establishment of a national representative assembly, and this they have done both in societies and with the help of the press. Not a few editors have suffered imprisonment for their outspokenness, and the police keep a sharp look-out at all public lectures, so that a good deal of tact is required when politics are referred to; still, 'Rights of Man' societies and newspapers continue to indicate the voice of the people with growing distinctness.

The following is a translation published in *The Japan Mail* of 12th May, 1881, of a leading article in the *Kinji Hiron*, and may be taken as a favourable specimen of the utterances of the Japanese press:—

'PROPOSED FOREIGN TOUR OF CABINET SECRETARIES.

'One of our contemporaries states that a certain member of the Cabinet has proposed that Cabinet Secretaries shall from time to time be sent abroad, in order to inspect the political administration of every foreign country. Our readers would do well to remember that a few years ago our government sent the late Mr Kawaji, Prefect of Police, Mr Sawa, and several other police officials, abroad, to inquire into the institutions of various corps of *Gendarmerie;* and such a force is now about to be established in our own country. Again, more recently, Mr Murata Yasushi, one of the Assistant Chief Secretaries in the Council of State, was despatched to Germany to make some enquiry, the nature of which has not yet been divulged. Hence it is obvious that our government does

not neglect to introduce foreign systems into this country, in order to augment the national felicity and to enhance the popular welfare. This is evidently matter of congratulation. We do not doubt that the proposal now made will be adopted; for, from precedent, we are convinced that wherever any new schemes or laws are under consideration, the departure of some of the Cabinet Secretaries will be deemed necessary. To thwart the government in its endeavours to embellish the civilization of our country by good political methods and the sciences of Europe and America, would not be the act of a good subject of this empire, and therefore we will say nothing that can be so construed; but if the government intends to send Cabinet Secretaries abroad in order to adopt, not the actual virtues, but simply the outward appearance of the beneficent schemes and sciences of Western nations, or merely to imitate certain branches of their laws, such as the regulations for the control of newspapers and public meetings, which are partial and convenient to the government, we must say that such a mission were better abandoned. However much the degree of progress in Asia may differ from that of Europe or America, the principles of right are the same in all these continents; and, therefore, it is quite evident, without any explanation, that there is nothing which can be done in one, which may not also be effected in another. And, indeed all our laws can be made by ourselves without imitating others. Nevertheless, our government endeavours assiduously to copy others. Is this not the way, under the plea of adopting the civilization of Western nations, to prevent the progress of our own people? To promote the national happiness, and to ensure popular tranquillity, the government ought to imitate the liberal policy of England and America, which is in effect efficacious to develop and encourage the resources of a country. But if the government will only borrow arbitrary laws, and attempt to oppress the people, saying, "Even in the civilized nations of Europe and America such and such laws are issued, and such and such regulations are in force," we have nothing left but to lament the fate of our nation. However,

our government not being in lack of men of ability, we trust that the proposed departure of the Secretaries will have for its sole object to promote and secure our happiness and welfare. We earnestly request you, gentlemen of the Government, not to adopt the crafty measures of oppressing the people under the plea of applying the civilization of Western States.'

Among the least successful of the foreign imitations visible in the street are the public waggonettes. For the most part, these are rickety and uncomfortable and drawn by miserable hacks, which hobble along beneath the blows and shouts of drivers whose uncouthness is in keeping with their equipages. The conductors cut even a sorrier figure. A project is now on foot to lay tramway lines from the railway station to Asakusa, the route (five miles) traversed by most of these vehicles.

A more characteristic, and at the same time more respectable means of conveyance is the *jin-riki-sha*. Although invented by a foreign resident within the last ten years, this is now widespread throughout the more level parts of the empire. It is a sort of perambulator on two wheels, drawn by a man who takes his place between two projecting shafts which are connected at their extremities by a cross-bar. Behind is a hood, which may be folded back or spread out at pleasure, and in the event of heavy rain a piece of oil-paper can be spread over the legs. Accommodation is provided for either one or

two persons; usually there is only one runner, but there may be two or even three going *tandem*. *Jin-riki-sha* means 'man-power-carriage'—'Pullman car' it has been translated; an alternative name is *kuruma*, the literal meaning of which is 'wheel.' A *jin-riki-sha* coolie may be called either *jin-riki-ya* or *kuruma-ya*.

These vehicles are generally tastefully lacquered outside and comfortably cushioned within. Beneath the seat is a pool where the *jin-riki-ya* keeps his small stock-in-trade, an extra coat, one or two pairs of straw sandals, a paper lantern and some candles, and a pipe and tobacco-pouch. There are said to be in Tôkiyô alone no fewer than 23,000 of these men. On each *kuruma* there is paid an annual tax of 2 *yen*, or 1 *yen*, according as it is constructed to carry two persons or one. The tariff varies in different places, from 10 or 12 *sen* (cents) to 4 or even 2 *sen* a *ri* (two and three-sevenths, English miles); usually, however, it is about 7½ *sen* a *ri*.

Among the *jin-riki-ya* some fine *physiques* are to be met with. They are usually lithe and wiry, and their endurance and longwindedness are often extraordinary. I have myself been drawn by one man sixty miles in two successive days, and that at the height of the hot season. Their calling, however, is not conducive to long life, and a large percentage of them fall a prey to heart or lung disease. If the

comforts of an average Japanese are few, those of a *jin-riki-ya* may be said to be at a minimum. In summer, when the temperature is least suitable for his violent exercise, there is the greatest demand for his services; and in winter, when people feel most inclined to walk, he stands shivering beside his conveyance, anxiously begging the passers-by to engage him. Daylight and darkness, sunshine and rain, summer and winter, alike find him at his post. In summer his clothing is reduced to the smallest possible limits consistent with decency—sometimes in the country further still—and in winter it is too scanty to resist the cold air; he seems to have no regular meals; and altogether his lot appears a singularly unhappy one. But with it all, his native cheerfulness seldom or never deserts him. He seems ever ready for a joke, even though it be at his own expense.

Throughout the city there are regular stances, at each of which there may be from four or five to a dozen men. Instead of quarrelling over a 'fare,' their plan is to draw lots by means of a bundle of cords of unequal lengths. This they may do on the chance of an engagement from some one whom they see approaching. If the expected fare passes without taking a *kuruma*, his mind having already been made up to walk, the laugh is turned upon the poor *jin-riki-ya* who has drawn the successful cord, a laugh

in which he himself is fain to join. I used often to see this among the men who had their stance within the Tora-no-Mon ('Tiger Gate') of the castle, just opposite the entrance to our college. Between my house and the stance was a little slope, and regularly on my head appearing above the summit of this, the bundle of cords was produced and lots were drawn. Of course their hopes were often disappointed, and I got into the habit of signalling on coming into sight.

These Tora-no-Mon men were far from uninteresting. There were several of them who remained there during the whole of my stay in Japan. I remember one who seemed the best off of the set, for he was always well dressed, and had an air of authority about him. He wore *bettô's* clothes, tight-fitting trousers, a jacket with wide wing-like sleeves, and a straw sun-shade, in shape like a shallow basin inverted,—the whole suit of indigo colour. He was a strong fellow, tall for a Japanese, and with a somewhat massive face—not unkindly, but slightly dogged in expression. Surpassing him in endurance, though not in *physique*, was a thin little man with clear-cut features and a singularly gentle, not to say pathetic, face. I always felt compunction when this man drew me; there was something about him suggesting a refinement quite inconsistent with his calling. The gratitude which he always showed was remarkable, even for a Japanese. There was a third of quite a

different type,—a man whom I associate with a second-hand soldier's overcoat, which he had bought to keep out the cold, and with which, to my wonder and amusement, he managed to trot in his *kuruma*. In this costume he was a most ridiculous figure, all the more so that he was utterly unconscious that his dress was in any way remarkable, and never lost the habitual grin which overspread his face almost from ear to ear. This man had a peculiarly coaxing way of importuning one to engage him. Approaching with a deferential trot, he looked closely up into one's face, and in a guttural voice besought the *danna san* (master) to take a ride. '*Danna san, jin-riki-sha ikimasu ka? O yasuku dekimasu*' (Master, will you have a ride? I can take you honourably cheaply). '*Asakusa made ikura?*' (How much to Asakusa?). '*Hei*'—here a thoughtful pause; then suddenly and with a seductive smile—'*Ni jissen, danna*' (Twenty cents, master). '*Iye, iye, amari takai; jiu ni sen takusan da*' (No, no, that is too dear; twelve cents are enough). A laugh of incredulity. '*Danna, mo sukoshi*' (Master, a little more). I answer with the air of one who has made his final offer, '*Jiu go sen*' (Fifteen cents), and walk on. In a few seconds there is a sound of clapping of hands and '*Yoroshii*' (All right), and the *jin-riki-sha* is brought up. This bargaining process had generally to be gone through with a stranger, but with these Tora-no-Mon men I

soon came to have an understood scale of charges. Then there was one with head shaven as clean as a priest's, whom I remember for his narrow *jin-riki-sha*, and the frog-like jerks with which he pulled it. Stolidity was perhaps the prevailing feature of this man's character. Still another, a very bright little fellow who wore a foreign cap, attracted my notice by his excessive politeness; for he could not pass me in the street without doffing his cap, although to do so he had for the moment to support his *jin-riki-sha* with only one hand.

The inborn obligingness of *jin-riki-ya* often came out strikingly. One of them seeing another toiling up a hill would at once run and help him by pushing the *kuruma* from behind. A low bow and deeply grateful '*Arigatô*' (Thank you), would be his reward. This would take place between men who were utter strangers to each other.

A medical missionary resident in Tôkiyô was one day walking in the city, when a *jin-riki-ya* approached him, and, with more than ordinary respectfulness, requested him to take a ride. Liking the man's looks, the missionary consented, and was presently spinning along homeward. On alighting in front of his door, he was drawing out his purse, but the *jin-riki-ya* begged him not to trouble himself. 'A few days ago, master,' he said, 'you were so kind as to cure the disease of one of my friends,

and I thought I might do a little in return by giving you a ride in my humble *kuruma*.' And making a farewell bow, the good-hearted fellow was off again with his *kuruma* behind him.

I used sometimes to be amused at the would-be gallant way in which a *jin-riki-ya* approached a lady. Walking half double and lifting his feet daintily, he would follow the fair one for several yards, endeavouring, with smirking face and persuasive tongue, to lure her into his conveyance. A foreigner was always assailed with special vehemence. A friend once told me that out of curiosity he had counted the number of *jin-riki-ya* who had accosted him during a walk of a few miles along the main street of Tôkiyô, and had found it to be 110. In such circumstances one's only plan is to look unconscious of their importunities. Occasionally one hears remarks at one's expense—'Can't afford it,' and the like, followed by a laugh; but this would occur only in places much frequented by foreigners.

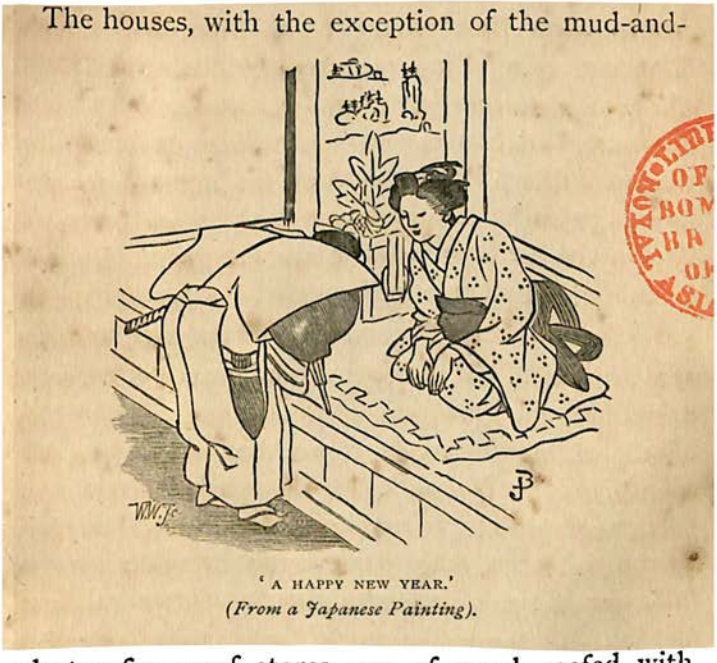
Some such idea, viz., that no one would walk who could afford to ride, seems to possess the mind of that man sitting there in the *jin-riki-sha*, else he would not survey the surrounding pedestrians with a look of such self-complacent superiority. And here is an amusing sight. A whole family in a *jin-riki-sha*—father, mother, and three children!

The parents are engaged in a pleasant conversation with the trotting coolie in front, while the two elder children amuse themselves by patting his back with wands, as if they were driving a horse!

North of the Kiyô Bashi, we are beyond the semi-foreign part of the main street and among houses of purely Japanese build. The street is of fair breadth, although not comparable to the spacious roadways which border the castle-moats. At regular distances of a few hundred feet, the main thoroughfare is crossed at right angles by branch streets. The divisions thus formed are numbered *Itchôme*, *Nichôme*, *Sanchôme*, etc. (1st Division, 2nd Division, 3rd Division, etc.); each house also has its own number; and, moreover, at the entrance to each dwelling is hung a wooden tablet inscribed with the names of all the inmates: so that every possible facility is given for the discovery, not merely of any particular address, but even of any particular resident. In addressing letters, the natural order is followed of beginning with the most general and ending with the most particular,—an order which our own post office officials no doubt observe in the reading of addresses, although we adopt the converse in the writing of them. For example, what we should write thus:—'Mr. Kinjirô Satô, No. 5 Third Division, Takekawa Street, Ginza, Tôkiyô,' is arranged as follows:—'Tôkiyô, Ginza,

Takekawa Chô, Sanchôme, Goban, Satô Kinjirô San,'—first the city, then the district, then the street, then the division, then the number, then the family name, then the individual name, and, last of all, the title.

The houses, with the exception of the mud-and-



'A HAPPY NEW YEAR.'
(From a Japanese Painting).

plaster fire-proof stores, are of wood, roofed with black tiles tipped with white, and are seldom of more than two storeys, although occasionally a hotel may be seen rising at one point into three or even four. There is little or no glass to enliven their somewhat dingy faces, as the windows (with

a few exceptions of recent construction) consist of sliding panelled shutters, filled in with paper. Outside of the paper there is often, especially in the more substantial warehouses, a grilling of light wood. The less open shops have a grilled frontage, through which access is obtained by a small sliding door. The prevailing tints are grey, brown, and black; these are relieved by the white store-houses and by the numerous hanging signs of various colours. The all but uniform height of the buildings is here and there broken by the vast tent-like roof of a temple, or by the bell-tower of a fire-lookout. Through openings there come into view the ramparts of the castle, and away beyond the house-tops and the undulations of the plain, the matchless cone of the sacred Mount Fuji.

Considerable art is sometimes shown on the sign-boards. These, being suspended lengthwise from poles which project horizontally from the face of the buildings, are conspicuous in the street vistas. They are often surmounted by a miniature roof and set in a handsome frame. Their wooden sides are uncoloured, but the graceful characters which are carved into them are generally either coloured or gilt. Often, one shop has quite a number of these tablets, each advertising some particular article of sale. Among the signs are the barber's striped pole (very frequent), a white spiked ball marking a

confectioner's, and a large round bush denoting the sale of *sake*. The coincidence of some of these with foreign signs is remarkable, notably so in the case of the pole and the bush; but may possibly be due to the intercourse established with the Dutch and Portuguese three centuries ago.

Book shops, gay with brilliantly coloured wood-cuts, generally of the blood and thunder type, attract crowds of admirers; grocers are doing a thriving trade in rice, maize, wheat, millet, barley, tea, tobacco, beans, peas, eggs, sea-weed, dried fish, *mochi* (rice-bread), etc.; confectioners have a tempting array of peppermints, isinglass, *casteira* (seed-cake introduced by the Portuguese); lacquered trays, baskets, wooden clogs, and straw sandals are conspicuous; a ruddy-complexioned publican squats among his barrels of *sake;* a barber is in full view shaving not merely the beard and crown, but the very nostrils and eyelids of a customer; a large silk store is full of buyers, little shop-boys running to and fro in answer to the calls of the salesmen; an outfitting establishment is hung with ready-made clothes in cotton and silk; here are blacksmiths hard at work in a squatting attitude; purses, pencil-cases, and metal tobacco-pipes; cabinets plain and lacquered; stationery and all sorts of fans, coloured and plain; dolls, toy horses, carts, etc.; an ironmonger's with a magnificent stock of bronze, copper,

and iron kettles; blue and white porcelain for common use, which would gladden the eyes of European *connoisseurs*, with the more expensive wares of Satsuma, Hizen, Kiyôto (Kiyômidzu and Awata), Owarī, and Kaga, and the fragile but much admired Banko earthenware; here again is a handsome stock of musical instruments; and in a hotel there is a great hubbub as the waitresses hasten to satisfy the demands of the various guests. Then there are stalls with steaming beans, or sweetmeats, or knicknacks of various kinds; coolies with burdens suspended from poles are everywhere shouting; newspaper-sellers recite the day's news; and street-singers are strumming on their guitars. The odours are various, but the most prevalent are those of fish, sauce, and roasted beans. The oil on the heads of the crowd is occasionally somewhat disagreeable, and at certain hours of the day the air is liable to be polluted with the stench arising from pails of human ordure which coolies or pack-horses are carrying out of the city for manure. On the whole, however, the streets are, at least for an Eastern city, remarkably clean. In comparison with those of a Chinese city, they may appear little short of perfection.

The squatting shopkeepers are either demurely gazing into the street, or writing on low desks behind little wooden railings, or, counting-frame in hand, bargaining with customers. Entering a shop, we are

received with low obesiances, the head of the proprietor being probably bowed as low as the matted floor on which he is squatting, and respectfully requested to take seats on little square cushions which his daughter lays for us at the edge of the floor. A considerable crowd is staring at us with open eyes, and in some cases open mouths. '*Kinchaku arimasŭ kà*' (Have you any purses)? '*Sayô de gozaimasŭ, ne?*'—a conventional phrase meaning literally 'It is so, isn't it?' He is thinking, with head to one side and breath deferentially drawn in. '*Gozaimasŭ*' (I have), he says suddenly, and rises to look for them. Meanwhile, his daughter appears with a tray bearing a tiny teapot and some cups, into which she pours from the teapot some pale-green tea, of course without either sugar or cream, presenting to each of us a cup on a little stand. Sipping this, we bargain with the shopkeeper, who has now returned with the *kinchaku*. All the time a bright-eyed little boy is amusedly looking on—an attractive little fellow, as intelligent as he is frank and amiable, glad to be so close to the foreign strangers who have been so good as to patronize his father's shop. The mother and baby are just visible in the family dwelling-place behind the shop. We find an article to suit, and ask the price. Then follows a manipulation of the counters, somewhat needlessly it seems to us, and the shopkeeper is

buried in a deep calculation. At length he says, '*Ichi yen, ni jiu shichi sen, go rin de gozaimasũ* (It is 1 *yen*, 27 *sen*, 5 *rin*).' A remonstrance that it is too dear provokes an incredulous smile. *Ichi yen* we offer. There is an elaborate calculation on the *soroban*, a thoughtful pause, then a bow and a submissive '*He, yoroshii*' (Yes, all right). A receipt for the amount is quickly written, or we might almost say painted, out in black characters on a roll of thin unglazed paper, and duly stamped in red with the shopkeeper's wooden seal. As we leave, father, son, and daughter alike bow low and bid us *sayonara* (good-bye).

Many of these shops are managed by women, the wives of the proprietors, and very business-like these wives often are, much more so in some cases than their easy-going husbands. Their acuteness may take unexpected forms. For instance, after finding the price of some single article to be 20 *sen*, one may be surprised, on wishing to buy seven of them, to be charged a *yen* and a half, an excess of 10 *sen* over the combined price of seven at 20 *sen* each. The first idea likely to occur to one in such circumstances is, that there has been a miscalculation. But no, the tidy saleswoman is too sharp for that. Her idea evidently is, that if the demand increases so should the price.

The shops, like the people generally, are almost

always tidy. The tradespeople, however, are as a rule much less business-like than the Chinese. They are fond of being comfortable, but seem not to worry themselves unduly over money-making. Avarice and meanness are far from them; their faults usually lie quite at the opposite extreme. One may be cheated; but there is perhaps less likelihood of this than there would be in any other Eastern country. As elsewhere, the practice is often followed of charging a customer according to his apparent social position, in which case a foreigner is sure to suffer in pocket; but of out-and-out swindling there is little.

As far beyond Kiyô Bashi, as this again is beyond Shin Bashi, the main street crosses another of the canals that run seawards from the castle moat, by Nihon Bashi ('Japan Bridge'). This is, as it were, the cross of the city. All distances are reckoned from it, and it is the principal market-place, more especially for the sale of fish, of which it always has more or less of a flavour. On both sides, but chiefly towards the bay, the canal is bordered with white store-houses, most of which have their gables facing the water. Below these, hundreds of grey barges line the banks with their cargoes of rice or other produce of land or sea. Not seldom the cargo in this or another of the numerous canals which intersect the city between the moat and the river's mouth, is manure, in which case the visitor is forced,

instead of studying the scene, to beat a hasty retreat.

Yedo has all along, since its adoption as the Shôgun's capital, been a great seat of merchandise; but it is only now, after the abolition of feudalism, that respect is being shown to its merchants. In the old days, no matter how much wealth a man had amassed, if it had been gained in trade, he ranked with the very lowest in the social scale; the poorest peasant farmer was regarded as his superior. In these circumstances, it is hardly surprising that trading and cheating came to be associated alike in the thoughts of the upper classes, and in the practice of the despised traders.

A young Japanese who had gone to America for a commercial education was one day visiting an American lady, when there happened also to call an American merchant who had spent several years in Japan. The conversation naturally turning to the latter country, the merchant, much to the chagrin of the lady, began to boast of the money he had there made through taking advantage of the ignorance of the natives. When he had left, the young Japanese turned to the lady and asked her to oblige him with the address of this gentleman, as he should like to cultivate his acquaintance. Her answer was that she regretted very much that he should have met a man of so little principle, and that it would be much

better for himself if he did not pursue the acquaintance further. 'Oh, but,' he said, 'that is the very kind of man I want to know. My object in coming to this country was to learn from your merchants how to cheat, and this is the very man to give me the information I want.'

Let no man say that experience of the dealings of foreign merchants has in every case tended to raise the Japanese idea of mercantile virtue. Many a time, doubtless, the tendency has been towards a confirmation of the belief that trade and honesty are barely compatible. However, the importance of commerce is now much better realized, and the *status* of merchants has been correspondingly raised. Even noblemen now think it no disgrace to have a connection with trade, and men have resigned good government posts to betake themselves to business. Some of the most respected, as well as most influen tial, citizens of Tôkiyô are merchants; and among the most interesting of the recent signs of private enterprise has been the establishment of a Tôkiyô Chamber of Commerce.

A few hundred yards towards the river from Nihon Bashi stands the General Post Office. Here, as thoroughly as at the railway station, we are transported to Europe, all the arrangements being as nearly as possible exact copies of those which prevail in the West. The uniform rate for a letter of unit

weight sent between any two parts of the empire is 2 *sen*, and for a postal card, 1 *sen;* while a letter may be forwarded from any part of Tôkiyô to another for 1 *sen*, and a postal card for ½ a *sen*. Money orders can be transmitted by post, and there is a Post-office Savings Bank. What with mail trains, steam-ships, vans, and couriers, branch offices and post pillars, the postal system of Japan is now thoroughly efficient, marvellously so when we consider that a decade ago there was in the country no regular government institution for the transmission of letters. The growth of the system is well shown by the following statistics:—In the fiscal year 1876-77, the total revenue of the imperial postal department was 694,111·91 *yen*, and the expenditure, 769,216·47 *yen;* in 1878-79, the total revenue was 949,357·01 *yen*, and the expenditure, 826,378·98 *yen*, showing a profit of 122,978·03 *yen*. In 1877-78, 46,879,278 articles were exchanged in the mails; in 1878-79, 55,270,402. So satisfactorily have the Japanese postal authorities done their work, that the British, French, and American post-offices in the open ports, have now been closed.

Only a reference can be made to such other prominent institutions of this busy district as the office of the Mitsu Bishi ('Three Diamonds') S. S. Co., the two Mitsui banks, and, nearer Kiyô Bashi, the General Telegraph Office, the centre from which

4000 miles of wire radiate to all parts of the empire.

The main street continues northward from Nihon Bashi, forming a stretch of about a mile and a half from that point to Megane Bashi ('Spectacle Bridge'), the stone arches of which span the Kanda-gawa near the Public Library at Seidô. About a mile north of Megane Bashi are the woods and lake of Uyeno. More than a mile eastward from Uyeno the temples and gardens of Asakusa adorn the right bank of the river. The route from Nihon Bashi to Asakusa is along Hon Chô ('Book Street'), which diverges eastward from the Ôdori, or main street, a few yards north of Nihon Bashi, and afterwards runs in a north-easterly, and latterly almost northerly direction, nearly parallel to the river. It is from Shin Bashi to Asakusa that most of the public conveyances run. Hon Chô is one of the handsomest purely Japanese streets in the city. At Asakusa, the Sumida-gawa, which is quite as broad as the Thames at London Bridge, is crossed by Adzuma Bashi; further south are Ommaya Bashi, then Riyôgôku Bashi (near the *embouchure* of the Kanda-gawa), Ôhashi, and (close to the mouth) Yetai Bashi. These bridges are constructed of wood, and have no arches. Long and narrow, with quite a complexity of interlacing beams on their many piers, they have a

slimness and intricacy that suggest so many gigantic centipedes.

At the mouth of the river are two small islands, one of which, Tsukudajima, contains the principal prison of the city. Opposite these, on the western shore of the bay, and seaward from Ginza, where our observation of the streets commenced, is the flat canal-intersected district of Tsŭkiji ('made land'), the Foreign Concession, where alone foreigners not in the service either of the Japanese government or of Japanese subjects are allowed to reside.

The banks of the river are low. Near the mouth lie crowds of junks, high-sterned, of unpainted grey wood riveted with green copper, and each with a straight mast of one piece set far back towards its stern. Some are at anchor in mid-channel, others lie alongside wharves at the entrances to canals, one or two with their great square sails outspread are gliding out upon the pale blue waters of the bay. Barges are being poled up stream, and here and there is a little pleasure-boat with house on deck. Farther up, it is for the most part between broad roads and walled-in gardens that the river flows.

We will close this survey of Tôkiyô and its institutions with a glance at Asakusa, the seat at once of the most popular shrine and of the fancy fair of the city. References to other features of the

capital and its life will come out in succeeding chapters.

Asakusa lies about three miles beyond Nihon Bashi: on the eastward, its grounds are washed by the broad river Sumida; westward, about a mile off, the groves of Uyeno enrich the horizon. From morning till night the temple courts are thronged with worshippers and pleasure-seekers. A stone-paved avenue bordered with booths filled with all sorts of ornaments, toys, and confectionery, leads up to a large two-storeyed gateway coloured a dull red. Niches in this contain two colossal *niô*, the Buddhist Gog and Magog,—dreadful demons, the one red and the other green. Both are covered with little paper pellets which devotees have spat against them; if the pellet sticks, the worshipper's prayer is supposed to be answered, if not, it is rejected. A hundred yards or so within the gateway is the temple of Kuwan-on Sama, the Buddhist goddess of mercy, with its ponderous black roof and dull red walls of timber. Under the wide eaves and on the shady verandahs, flocks of pigeons are fluttering or tamely walking,—a suggestion of the humane element in the Buddhist faith. The great hall of the oratory is adorned with multitudes of *ex voto*, the most of them paintings and illuminations hung on the walls. Around the inner shrine, which is railed off from this, numbers of shaven-headed priests

keep droning prayers or examining their account-books. A few privileged worshippers, privileged no doubt because they are able to pay more than the common people, are squatted beside the priests. But the mass of the worshippers are passing and repassing in the outer hall. The majority do not waste much time in their devotions. They throw a coin into the coffer, clap their hands to attract the attention of the goddess, and, laying their palms together, bow the head for a few seconds in silent prayer. Others are more devout, as they bow with their faces to the ground, or perform penance by making so many circuits of the temple. One small idol attracts a crowd, chiefly of women and children. It is Binzuru, the god of healing. Rubbing their afflicted parts, the worshippers then rub the corresponding parts of the idol, and hope thus to get relief.

Among the trees on the river-ward side of the temple rises a five-storeyed pagoda, like all Japanese pagodas square with each of the storeys overhung by wide curving eaves. The material is, of course, wood, and this, as in the case of the temple, is coloured a dull red. There are one or two small side shrines, as well as tombstones and bronze Buddhas squatted on pedestals representing the lotus-flower, their round heads encircled with metal rings as haloes.

But the prevalent atmosphere is much more that of a fair than that of a place of worship. The sacred precincts resound with the cries of showmen, the cracks of shooting saloon musketry, the strains of street minstrels, and the patter of thousands of wooden clogs. Here is a man surrounded by a group of children, whom he is amusing by blowing isinglass into all sorts of shapes,—flowers, trees, *jin-riki-shas*, Daimiyôs, fair ladies, foreigners, boats, etc. Another stands in front of a peep-show, which outside is a mass of colour,—pictures of foxes with nine tails, badgers with enormous paunches, grinning devils, tyrannical husbands taking vengeance on their wives, famous actors, and female beauties of the most exaggerated Japanese type, and inside reveals gorgeous interiors of Daimiyôs' palaces, famous natural scenes, etc. As he draws the wire to change the pictures, the showman entertains the onlookers with breathless nasal songs. We pass a wax-work, into which an old hag bids us enter with shrill unmusical voice. A stall laden with sugared peas and beans, and other delicacies in which the young take delight, has the additional attraction of a lottery, so that the child who by pulling a string brings out the face of a lucky god, gets more for his *sen* than the one who draws an ugly imp. Performing monkeys try to catch the eye: and here is a

tremendous din of fifes and drums on a stage in front of a show; masked figures are cutting capers outside, and inside is to be seen a living head without a body. But it is startling to see a ghastly painting of the crucifixion suspended outside. What can have suggested this, and what connection has it with the inside performance? In one of the booths is an artistic prodigy. This is a little boy of about twelve, who, in full view of the public takes a large sheet of white paper, and, using Chinese ink and an ordinary writing-brush, produces in a wonderfully short time a picture, very sketchy, of course, but remarkably clever, of pots and flowers, or trees on river banks, or seas studded with junks and bordered by distant hills, or other objects of nature or art. Some powdered and flashily dressed girls try, with coaxing tones and sweet smiles, to lure us to their booth, where practice is to be had in archery. I am afraid, fair maidens, that you can hardly be so happy as you look. But it is hard to say, so merry are this people by nature. How many photographers, I wonder, have we passed? But look here! Two women are saluting one another. They are yet about ten yards apart, but every few steps they stop and bow, each towards the other. At length they have met, and their heads are almost touching, and descending and ascending with extraordinary unanimity. The two curves described

seem perfectly symmetrical and synchronous. The rule seems to be a bow for every complimentary remark. Their heads are now down, and there is a pause, neither being so impolite as to resume position first. There are one or two sidelong glances, to see if the other is ready, then the heads curve back together, beautifully. Jugglers, story-tellers, sorcerers, blind musicians, singing girls of the once outcast *yeta* class, and scores of other performers, are keeping up an incessant din. Above it all, the great temple slumbers, looking like an immense hive with restless swarms of bees. The haloed Buddhas sit serenely in the endless repose of Nirvâna, regardless of the crowd which surges beneath them. And the sacred pigeons coo beneath the eaves, or with conceited gait pace the temple courts, knowing well that none of all the crowd will do them harm.

CHAPTER V.

FIRST EXPERIENCES OF TÔKIYÔ LIFE.

'Oaring forth his ship,
He would visit the land
Of the quarter
Of the rising sun,
Of the rising sun.
As she sails,
As she sails
Far over the wave-path
Of the eastern sea,
Behind her sets the sun,
O'er her is the void of heaven,
Where the cloud-banners
Are still bright with his radiance—
And now the moon comes forth;
On the same quarter
Mountains are first descried;
Ere long
Even at the land of Japan
He hath arrived,
He hath arrived.'[1]

First View of the Mountains of Japan—In Yokohama Harbour—General Description of Yokohama—At the Imperial College of Engineering, Tôkiyô—Japanese Servants—Engagement of a 'Boy'—Furniture of a Foreigner's Drawing-room—View from Verandah—Kane—Takenosuke—A *Bettô*—A Ride through the City—Evening at Kaga Yashiki—The Streets by Night—Multiform Culture of Foreign Community—Long Distances—Talk at Foreigners' Dinner Tables—Constant Fluctuation of Foreign Community—Auctions—Eclectic Furnishing—Rambles—Crows—Photograph Shops—Sunday Services—The Curio-man—Our Servants—A Religious Fair—Sale of Plants—An Earthquake—The Glories of Autumn—Ikegami—Ôji—Fuji seen by Moonlight—A Christmas Tour Projected—Visit to a Provision Store—Travelling Baskets—Passports.

IT was the 19th of August, 1876. The P. and O. steamer *Malacca* was gliding through a sparkling

[1] Translation from the Japanese, by Mr W. G. Aston.

summer sea with the vividly green hills of Japan a few miles off on her larboard side. My voyage of seven weeks was approaching its close amid sunshine which well accorded with the hopes that filled my mind. Leaning on the bulwarks I gazed on the wrinkled sea-green hills. In all the voyage I had seen none so fair. Rows of brown dots above the yellow sand-lines were fishing villages, with here and there some clusters of masts in front of them or rowing-boats gently heaving off the shore. Higher up, brown patches of villages nestled in glens or lay stretched on grassy slopes. On one promontory there waved the national flag, white with a red ball. Above the nearer hills, which might be from 2000 to 4000 feet in height, loomed in the blue shadow of mists the lower slopes of the sacred Fuji-san; but the summit was lost in a dense veil of thunderous clouds. On the seaward side the horizon-line was broken by the volcanic island of Ôshima ('Vries Island'), rising into a smoking cone of 2550 feet. We were approaching the Bay of Yedo. Our nearness to port became more and more evident as the afternoon waned, for an ever increasing number of junks kept crossing the steamer's bow, with their high sterns and great square sails, and by night-fall the steam-whistle was continually sounding notes of warning to the ungainly craft.

It was with breathless interest that I awaited

the experiences of the next few hours. I was actually about to set foot in Japan, that weird land with its halo of marvellous tales. A few miles off lay that great city of Yedo, of the size and magnificence of which we had in our school days read such reports, meagre reports it is true, but on that account perhaps all the more suggestive, for freer play was thus left to the imagination. There my home was to be for some years. How should I like it? My mind was in a suspense of delight just verging on pain.

We were now steaming under the stars in the calm waters of Yedo Bay. Presently a floating light was rounded, and a few minutes later we dropped anchor in the harbour of Yokohama. Blue lights were burned, and a shot fired from the vessel was answered by another from the shore. The lights of the town, about a mile off, were here and there intersected by the dark masts and funnels of the vessels in port. The calm dark water reflected both the lights on shore and the less regular ships' lights, and, stirred here and there by the measured dips of oars, cast a beautiful phosphorescence. With the subdued hum from the town mingled the tones of the various ships' watch-bells, ringing clearly in harmony or succession.

A number of small boats shortly appeared, making for the steamer; and soon we were boarded by the agent for the company, the usual array of hotel

servants, etc., etc. I had the good fortune to be saluted by my friend Henderson, who, welcoming me to Japan, invited me to his house. Getting on board one of the Japanese boats, we were sculled ashore by two almost nude boatmen, landing at the English *hatoba*, or landing stage. Then, getting each into a *jin-riki-sha*, we were rapidly drawn by men with black hair and yellow skins through the streets of the settlement and up the avenues of the Bluff, to Mr Henderson's residence, a bungalow surrounded by shrubbery. As we sat at supper, the cicada was singing vigorously, a mosquito frequently passed one's ear with its thin hum, and black beetles were flying aimlessly about the room, continually knocking against the walls with a buzz of mortification, and then falling stunned on the floor.

The brilliant light of the morning revealed a scene like an English suburb, except that the houses were mostly of wood and plaster and invariably provided with verandahs, and the shrubbery here and there contained such tropical trees as the palm or banana in a semi-developed state. As far as could be seen in the heat-laden atmosphere were low richly wooded hills studded with villas and bungalows. It was Sunday, and from a neighbouring house, the residence of some lady missionaries, could be heard the strains of an American organ discoursing a Christian hymn.

The town of Yokohama runs along the shore of a little bay on the western side of the Bay of Yedo, and consists of three parts,—the Native Town, the Settlement, and the Bluff. Of these the two former lie on a stretch of flat ground, from the southern border of which the Bluff abruptly rises to a height of about fifty feet. North of the Native Town and connected with it by a street little more than half a mile long, is the town of Kanagawa, the capital of the prefecture of the same name, and originally a place of much more importance than Yokohama. The treaties provided for the opening of Kanagawa, and not Yokohama; but the more convenient site of the latter led the foreign merchants to remove their places of business thither. H.B.M. Consul, however, still dates his dispatches from Kanagawa.

It is unnecessary to give a lengthened description of Yokohama. The Settlement, or business part of the foreign town, is like a piece of a western American city. The streets are somewhat narrow; but there are numerous handsome shops in which almost any European article can be obtained, and the public buildings are of respectable appearance. Among the latter are the Union, Episcopal, and Roman Catholic churches, five banks (four British and one French), the Custom House, the Japanese Court of Justice and Town Hall, some of the consulates, and the principal hotels. Along the shore

there runs a handsome esplanade called the Bund. Off this are the two landing-stages, called respectively the English and the French *hatoba*, the former much the larger. In the harbour there is usually a goodly fleet of steamers and sailing vessels representative of all the leading nationalities. The foreign population, exclusive of Chinese, is about 1300,[1] of which number probably one-half are British. As in the other open ports of the Far East, the Chinese are both numerous and influential. Alike in the banks and in the mercantile houses, all money passes through the hands of Chinese 'compradores,' whose it is to fix the rates of exchange. There is hardly a trade to which one or more of the Celestial immigrants have not turned their attention, and in which they have not acquired remarkable skill. A visit to the Chinese quarter is both instructive and amusing. Much of the amusement arises from the curious system followed in transliterating the names of the various shop-keepers. Take the following, for example: 'Cock Eye, Tailor,' 'Soon See, Shoemaker, from Canton,' 'Ah Look from Ningpo,' 'Ah Why, Painter.'

Yokohama has six foreign newspapers, five daily and one weekly, two of the former in French, the rest in English. The principal articles of its export

[1] This is more than half the number of European and American residents in the whole empire.

trade are,—rice, tea, raw silk, silkworms' eggs, vegetable wax, camphor, and tobacco. In 1879, the imports amounted to £4,665,202, and the exports to £3,776,054, the total imports and exports at the open ports of Japan being in that year respectively £6,520,768 and £5,474,595. Yokohama is therefore much the most important of the open ports of Japan. Like all the hybrid settlements of the East, however, it is not altogether a pleasant subject of contemplation. And as it contains nothing Japanese and nothing foreign which may not be better seen elsewhere, we gladly leave it with these few remarks.

I am sitting in Marshall's drawing-room at the Imperial College of Engineering, Tôkiyô. The air is still and warm, and amid the shrubbery outside several cicadae are warbling with all their might. One gives forth deliberately a reedy note, four or five times at a breath, the last note always terminating in a deprecatory downward slur, like the sound produced by drawing one's finger down a vibrating violin-string; another utters shrill sounds which suggest the rapidly accelerated winding of a clock-spring followed by its speedy collapse; a third keeps up a monotonous high-pitched *tremolo*, which seems to have some connection with the vibrations in the air on a summer day, and makes one feel hot when one hears it. A few flies buzz about the

sash-windows which open out on the verandah. In the road outside there is an intermittent patter of wooden clogs, 'Pit-a-pat, pit-a-pat,' loudly as their owners pass the gate, then gradually less and less distinctly, until others of slightly different pitch break in so as to drown the dying sounds. A few words of conversation catch the ear, losing themselves in a hum. Now and then there is a noise of light wheels, accompanied by the softer and more deliberate tread of a *jin-riki-sha* man, or occasionally even a horse-carriage may pass.

In fact, I am now in Tôkiyô, having accomplished the eighteen miles of railway which connect the city with Yokohama, and driven from the Tôkiyô terminus to the 'compound' of the Imperial College of Engineering. I have enjoyed the hospitality of the Principal of the College, and have just entered into an arrangement with my colleague Marshall to 'chum' with him, living in his house until my own, next door, shall have been somewhat furnished, and, thereafter, as we are both bachelors, continuing to take my meals with him, alternately in his house and in mine. We are to have one and the same cook, but separate 'boys.'

'Boy' in Japan, as in the East generally, signifies a general house-servant, one who combines the duties which in our own country would fall respectively to a housemaid and a tablemaid. The title would

imply that the bearer of it should belong to the male sex; and this happens generally, but not invariably. One may be astonished and amused, when visiting a foreigner's house in Japan, to see the summons 'Boy!' responded to by a woman, it may be even by an elderly married woman. You perhaps think that there is some mistake, or possibly she has come to say that the boy himself has gone out. But no. With the utmost gravity she receives the orders of her master, and retires with a deep bow. Evidently she herself is the 'boy.' What is more surprising still is the gravity of your host; but he has become quite accustomed to look upon 'house-servant' as one of the regular meanings of the word 'boy.' At one time my own boy's wife was 'boy' to one of my colleagues, and my cook's wife had been 'boy' to another of them!

The kitchen and servants' quarters are separate from the main dwelling, with which a covered passage connects them. From 6 to 8 *yen* (dollars) a month are fair wages for a cook, and from 5 to 7 *yen* for a boy; out of their wages they have themselves to provide all their wants except, of course, their dwelling. And very comfortably they generally manage to live. The cook makes a good deal off commissions on purchases for his master, and he and the boy alike have their meals considerably enriched by crumbs from their

master's table, A third class of servant is the *bettô* or groom; he seldom gets more than 5 *yen* a month.

One of my first household concerns, then, was to get a boy. In anticipation of my arrival, there had been applications for the post, and there was one man, by name Yasu, who had gained the recommendation of Marshall. As I sat in the drawing-room, Yasu was introduced. He entered with a profound bow. His height might be about five feet, six inches. He wore a long loose garment of blue cotton, crossed over the breast and held together by a broad silken girdle,—a covering very like a dressing-gown, but with much wider sleeves. On his feet were white cotton socks. His hair was in a transition state between the old and new styles; behind, it was gathered up into a cigar-shaped queue which rested on the crown, but the part between the queue and the forehead, instead of being clean-shaven, was covered with a scrubby upright growth, which suggested a blacking-brush. His face was sallow and beardless; his eyes were dark and sparkling, narrow but not oblique; his nose was straight and rather broad, and his somewhat heavy lips slightly pouted. Having made his obeisance, he stood respectfully, now glancing at Marshall and now at me. As Marshall explained to him that I was willing to have him as my boy,

and that he must be obedient, etc., etc., he responded every now and then with a '*He*,' a short emission of breath barely above a whisper, which seemed to denote the very essence of deference, each emission being accompanied by a bow; and his eyes the while kept glancing at me with an expression in which gratification, curiosity, and respect were curiously blended. At length the engagement was completed, and he retired with two deep bows, one to each of us, and a '*He, arigatô*' (Thank you).

The furniture of the room was interesting. While the principal articles were European, all the ornaments were Japanese. The walls were hung with long silk pictures on rollers, called by the Japanese *kakemono:* one represented a tall pine-tree growing on the edge of a cascade, behind which green summits emerged from folds of mist; on another hung the leaves and lilac fronds of the *wistaria Sinensis* painted with marvellous delicacy; hillocks decked with spring blossoms attracted the eye to a third, the companion of which on the opposite side of the fire-place depicted a similar scene amid the glories of autumn; then there was one where a dragon with mysterious folds grinned from an abyss; storks and turtles formed the subject of yet another; while the most brilliant, if not the most tasteful, of all, showed forth with much gilt and colour the entrance of Buddha into Nirvâna. Exquisitely

beautiful lacquered cabinets and boxes stood on the floor or lay on the tables, nearly every specimen of which was a study in itself. Then there were bronzes of divers forms, vases, candle-sticks, and censers, and fine articles of porcelain, from flower-pots and vases to dainty tea-sets.

From the verandah the view was delightfully suburban. The little slope beyond the garden-gate was rich with shrubbery, a cottage here and there peeping out from its recesses, while the roof-ridge of one of the *nagaya* of Kuroda Yashiki formed the horizon-line; to the right of this and in the foreground stood out the white domed chapel of the Italian Legation; on the left was a little valley laid out as a garden, with the steep bank beyond and above it surmounted by the residence of H.E. Ôkubo, Minister of the Interior, a pavilion-roofed wooden villa in European style, gaudily painted in various shades of red, blue, and green; on the same bluff, but further to the left, appeared the tiled roofs of the *yashiki* of the ex-Daimiyô of Hizen, emerging from rich greenery.

But the cook's wife now entered to announce dinner. She was a little woman, very little indeed, but thin and neat. Her dress differed but slightly from Yasu's; it had longer sleeves, and the girdle (*obi*) was broader and handsomer, and was folded into a pannier behind; the gown also seemed to be

more tightly wrapped round the knees, so tightly indeed as to produce a certain ambling in the gait. Her hair was oiled so heavily that it looked like ebony, and was gathered into an elaborate *chignon*, some of the folds of which were supported by scarlet pads, while a tortoise-shell comb and one or two ornamental hair-pins were conspicuous. Kane was a dainty little woman, and had a most winning smile when she spoke, her pronunciation of *danna* (master) being peculiarly coaxing.

Almost any ordinary European article of food can now be had in Tôkiyô, sometimes cheaper and seldom dearer than at home. It is quite a mistake to suppose that in going to live in the capital of Japan one is leaving all home comforts behind. In every essential respect one can live in Tôkiyô as in England.

Our cook Takenosuke was a Japanese of strong foreign proclivities. He wore his hair in European style, and endeavoured to cultivate a pair of whiskers. In manner he smacked somewhat of Yokohama, his bow being comparatively short and rapid, and his look more approaching the brazen than was quite compatible with Japanese etiquette. He rejoiced in the possession of more than one suit of European clothes, and might, on important occasions, be seen in a velvet coat and striped trousers, with a gilt watch-chain and seals hanging from his breast, and

a cigarette in his mouth. When at his work, however, he sometimes in hot weather went to the other extreme in his dress, making it almost doubtful whether or not he had on any clothes at all. His skill in cooking was great, and his ambition still greater. There was no conceivable dish which, even if he had never heard of it before, he would not, by some means or other, succeed in making. The cooks of the neighbourhood seemed to compose a sort of guild, and when one of them had obtained a certain recipe, this ere long became the common property of all. I remember how, on one occasion, the wife of one of my colleagues had given her cook a recipe for Scotch shortbread, and within a week Takenosuke could produce shortbread hardly to be surpassed by a Scotch confectioner.

So much at present for our servants. The summer holidays had still more than a month to run, and both Marshall and myself had our time at our disposal. It was proposed that we should first of all make a round of calls upon the foreign residents. I should thus have a good opportunity both for making friends and for seeing something of the city. Marshall, having a pony, was to ride, and I was to accompany him in a *jin-riki-sha.*

Kane came in to announce that the horse and a *jin-riki-sha* were at the gate. At the horse's head stood Marshall's *bettô*, a finely made fellow of about

5 feet, 8 inches, with comparatively fair complexion, dark eyes, which but for a slight narrowness might have belonged to an Italian, sharp and somewhat aquiline nose, and small mouth,—indeed, features all but European in cast. His hair, like Yasu's, was in a transition state, the queue still there, but the forepart covered with a bristling crop. He wore the ordinary *bettô's* dress, tight trousers, and jacket with loose wing-like sleeves, both of cotton dyed indigo, white cotton socks, and straw sandals. My man's garb was similar, but scantier and somewhat tattered; in addition, he wore a straw sunshade, in shape like a large shallow basin inverted. I took my seat in the *jin-riki-sha*, which stood with its shafts resting on the ground; the man lifted the shafts, tilting me slightly backwards; Kane bowed from the gate; and we sped up the lane in front of the house, Marshall on horseback, with his *bettô* running before him, and I in the *jin-riki-sha*.

A broad road; on the left the long outer buildings of a Daimiyô's mansion, white plaster, black tiles, red wooden gates; on the right a parade ground, with more Daimiyôs' mansions beyond; in front the escarpments and bastions of the castle, overtopped by rows of shelving pines dense against the summer sky; across the moat by a wooden bridge, with a glimpse of a magnificent stretch of lotuses overhung by pines on steep embankments; through a gateway,

and then out through another at right angles to it; skirting an inner stretch of moat, in view of a fine watch-tower, white with black curving eaves over each of its three storeys, and a flag-staff rising from its roof-ridge,—these on the left and in front; on the right, stretches of level ground, covered at intervals with stable-like buildings; out by another gateway and across a moat; then large white public buildings in European style, with sentinels in white European uniform in front of them,—the offices of the Home Department; here and there black-eyed pedestrians,—men, tiny-looking in European dress, or more graceful in their own more flowing costume, or ladies with tight skirts, gay girdles, elaborate headgear, and wooden clogs, or *jin-riki-yas* trotting with sedate 'fares;' more bastions and gateways; across an outer stretch of moat; along a wide road in front of the long white buildings of the University; then a lane with hedges and bamboo fences, overtopped by shelving evergreens; a slope, where I get out and walk, the trees above me musical with the trills of cicadæ; into the *jin-riki-sha* again, the man pulling at a plodding trot, as he shouts old women and children out of the way, and dodges passing conveyances; up another slope, and we are in an open space, with a handsome *yashiki* gate on our right; this we pass, but enter by a smaller one a hundred yards beyond; an avenue among long grass, several

bungalow-like houses, with some foreigners playing croquet on the lawn of one of them; at length we pull up at the gate of the furthest of this line of houses. We are in the grounds of Kaga Yashiki, among the foreign professors of the Imperial University.

It is needless to describe our calls on our British, American, and German friends, further than to say that they differed in no essential respect from similar calls in England, except, perhaps, in being less formal. There was no doubt an element of novelty in being suddenly transported from Japanese surroundings into a European or American home with only the presence of Japanese curios to remind one that he was not sitting in England, or America, or Germany. Then at dinner the Japanese 'boy' was there to give a peculiar feature to the meal.

Dinner over, we are seated on the verandah of the easternmost of the dwellings just referred to. It is a calm summer evening, the sun just setting, the air still but for the high-pitched *tremolo* of the cicada, which is chirruping more lustily than ever, and we are looking across a stretch of reedy moor to the solemn groves of Uyeno, where the Shôguns sleep; we can just get a glimpse of the halo-encircled head of the colossal image of Buddha, another break in the massive clumps of cryptomeria discloses part of the curve of a temple roof overshading a dull red

gable, while at still another point the uppermost storey and finial of a pagoda emerge from the depths of foliage. Suddenly the ponderous bell of Uyeno sends forth a quivering boom. Eight times the warm air is sent pulsing over the city, and then there is only the cicada's trill, with now and then a croak from a frog in the marshes which border the little lake hidden behind the reeds. And the clock in the tower of the Imperial Medical College within the *yashiki* grounds gradually becomes illegible. Here and there a light appears among the Uyeno woods, a lamp in one of the pleasure-houses, or a *jin-riki-sha* lantern dancing to and fro like a fire-fly.

The streets were a picture as we sped homeward. The shops all lit up, some with dim old-fashioned lamps, others with foreign lamps burning kerosene oil, the paper lanterns of *jin-riki-shas* crossing and recrossing one another, here and there a stationary paper lantern with an inscription in black or red characters, or a row of circular lanterns, alternately red and white, strung under the eaves of a hotel or bath-house. Through the grilled windows the red light streamed out to mingle with the moonbeams, and from within could be heard the splashing and chattering of the bathers. Now and then the songs and laughter of revellers came in snatches from the upper storeys of inns, accompanied by the strumming of guitars and the shrill nasal voices of singing

girls. Before a little shrine lanterns were dimly burning. Here and there a blind shampooer passed, feeling his way and blowing a whistle, or a rag-picker, like a bird of ill omen, sneaked among the corners for rejected bits of cloth and paper handkerchiefs. In the apartments behind some of the shops, children were lying asleep beneath green mosquito-nets, or little boys or girls in monotonous tones were learning the morrow's lessons, while their parents sat on the floor of the shop drowsily chatting, or by the flickering light of a lamp arranging their accounts.

But we are now in a silent street with *yashiki* buildings on each side. The road is shining under the moon, but below the eaves are dense shadows. Then the moat comes into view, a perfect mirror imaging every stone of the grey battlements, and the white face of the watch-tower which stands out ghostly from the pall of shadow that lies over the recesses of the old gateway, and the slightly curving wooden bridge, and the outstretched arms of pine with their green wool softer than ever in the lavender light. All is silence now, if we except the far-off bark of a dog and an occasional vague snatch of voice; but as we enter the dark feudal gateway with the stern iron-studded doors so recently barred against all foreign intrusion, the cicada is again trilling vigorously from amid the folds of pine overhead. The roadways within the moat are crossed

in silence, the only intrusion on the old-world stillness being an occasional policeman pacing his beat with bull's-eye lantern in hand, or a *jin-riki-sha* gliding along with the dangling paper lantern marking its course. The scene is thoroughly impressive; it is a strange feeling to be in this but lately charmed circle, in a light which softens and mystifies every feature, and with nothing to prevent but everything to encourage visions of the romance of Old Japan. The souls of the old heroes seem to be haunting the decaying scenes of their far-off lives. Many a weird form the pine-branches and roof-ridges and upturned eaves and bastions seem to take before we have reached the Tiger Gate, and, turning up a lane, are at rest before the gate of our garden. But the bell is answered by my boy, who receives us with a low bow, and I am soon asleep, lulled by the ceaseless song of the cicada, which comes through the French shutters, as the music of a piano flows out from behind the silk curtains and tracery of woodwork.

It was indeed an agreeable surprise to find so much European and American society. Japan had so long been practically out of the world, that few who sailed for it thought otherwise than that during their residence there they would be in a sort of banishment,—possibly an agreeable banishment on account of the interest of the country, but still a banishment. Their friends probably on hearing

of their intention to spend some years in Japan, held up their hands in astonishment, and asked how they could think of such a thing. Giving up all their home comforts and all civilized society! They would no doubt have to live in a mere hut, and then the food—how would they manage to keep themselves alive? Really it was very foolish! And the travellers themselves might be excused for having some notions like in kind if not in degree, and for preparing themselves for a considerable amount of discomfort and isolation. It was therefore a delightful surprise to all foreign residents in Tôkiyô to find on arrival how different from their expectations was the life in the city of their adoption. Here was a European and American population of at least 300, and these for the most part persons of culture, connected either with one or other of the government departments, or with one or other of the legations or consulates, or with Christian missions. Apart altogether from the attractions of the Japanese themselves, there was for them intercourse with a foreign community of a singularly inviting kind, on account both of the many nationalities represented, and of the generally high type of the individuals who represented these nationalities. In fact, the opportunities of social improvement were in many respects superior to those to be found in an average home city, and certainly far superior to those of any other city in the Far East. It was

quite an exceptional privilege to be brought into contact with such a multiform culture.

One of my first and most agreeable duties, therefore, was to make a round of calls on members of the foreign community. This involved a considerable amount of travel over the vast city. Kaga Yashiki, the 'compound' of most of the American, German, and British professors of the Imperial University, was four miles from our college; the University itself, where others lived, was two miles; and Surugadai, the seat of another group of foreigners, three; Shiba, the place of residence of the British officers connected with the Imperial Naval College, was one and a half miles in an opposite direction, and Shinagawa as far again beyond Shiba; Yamato Yashiki, where English officers in the Public Works Department lived, was closer at hand, as were also the British, German, French, Russian, and Italian legations; but Tsŭkiji, the seat of the American legation and of most of the mission buildings, was at least two miles distant; while in all parts of the city and suburbs foreign residents were scattered.

Distance, however, had little effect on the interchange of hospitalities. It came to be thought no great inconvenience to ride, or even walk, *e.g.* to Kaga Yashiki and back to dinner, a distance of four miles each way. At the dinner table the talk of course varied according to the nationalities and individual tastes of those present. It must be

confessed that it generally comprised a good deal of scandal of a mild type :—whether it was true that Professor A. had received notice from the government that his services would no longer be required ; whether any one had seen Professor B.'s wife, who had just arrived by the French mail—she was said to be a great beauty, and to have a fine voice ; then was it true that Mr C. of the Survey Department had been offered a rise of salary? it was said that Mr D. was not at all satisfied with the way the Japanese officials were interfering with his work ; had any one heard how Mr E. had left the country in disgust, saying that 'the next time he would go to a country where the monkeys had tails?' that was rather hard of F. on the government college, when, after going through the various departments, he left with the remark, 'More bricks than brains ;' G. of the *Kôbushô* had gone home to get married—the speaker had it on the best authority ; they said that Mrs H. had never felt happy since she left Japan—she and her husband would be glad to come back at half the salary—since their arrival in England they had had nothing but rain and mist, etc., etc. In a country where the political condition and national character partook considerably of the unstable nature of the land, there was always room for much speculation as to the future movements, voluntary or involuntary, of foreigners in the Japanese service. But such small talk as this was not always the most

prevalent. To those who took an interest in the country there was always matter for conversation in the last meeting of the Asiatic Society, or recent trips into the interior, or the latest home news. Then there might be in the company an American who had fought in the Civil War, and who was never tired of relating his experiences, or a German or Frenchman with similar tales of the Franco-Prussian War, or a British naval officer spinning incredible yarns of his adventures in these waters in the troublous times just before the Restoration. Most entertaining were many of the stories connected with the acts of the Japanese when they first got free vent for their assimilation of Western civilization, as, *e.g.*, their engagement of a Yokohama butcher as a professor in the University of Tôkiyô, imagining that all foreigners were able to teach anything. The subject of Christian missions occasionally cropped up, but its treatment was as a rule far from satisfactory.

Possibly the least satisfactory point about the foreign community was its constant fluctuation. Seldom did a month pass without the departure of some and the arrival of others. Engagements of two, three, or five years were ceaselessly coming to an end without being renewed. Much of this change was due to the fickleness of the Japanese; but a good deal of it no doubt arose from the unsatisfactory state of the national finances, which compelled

H.I.M. government from time to time to retrench, either by altogether abolishing the posts or refilling them with Japanese instead of foreigners at a considerable saving of expense. Friendships of several years' standing were thus rudely broken, in most cases never to be renewed. The orbits of widely different lives crossed only at the one point.

So continual were the removals, that auctions came to be an important feature in the foreign life of the city. These were regular institutions, necessary events in the lives of the residents, so that if one were about to leave for home, the question was, not 'Are you going to have an auction?' but, 'When is your auction to come off?' Auctions were always held on Saturdays, and were regular places of meeting for friends in different parts of the city. It was at these, as much as anywhere else, that new-comers occupied with the furnishing of their houses, were introduced to different members of the cosmopolitan community. No one thought it beneath him to attend an auction, not even a Minister Plenipotentiary. And the auctioneer himself was always hail-fellow-well-met with the various buyers. I remember one where the auctioneer was a singularly comical American from Yokohama, a stout elderly man with an amusing resemblance to the Emperor William of Germany. From the beginning of the sale to its close, the humour, or rather buffoonery, of this man never flagged. A certain ambassador

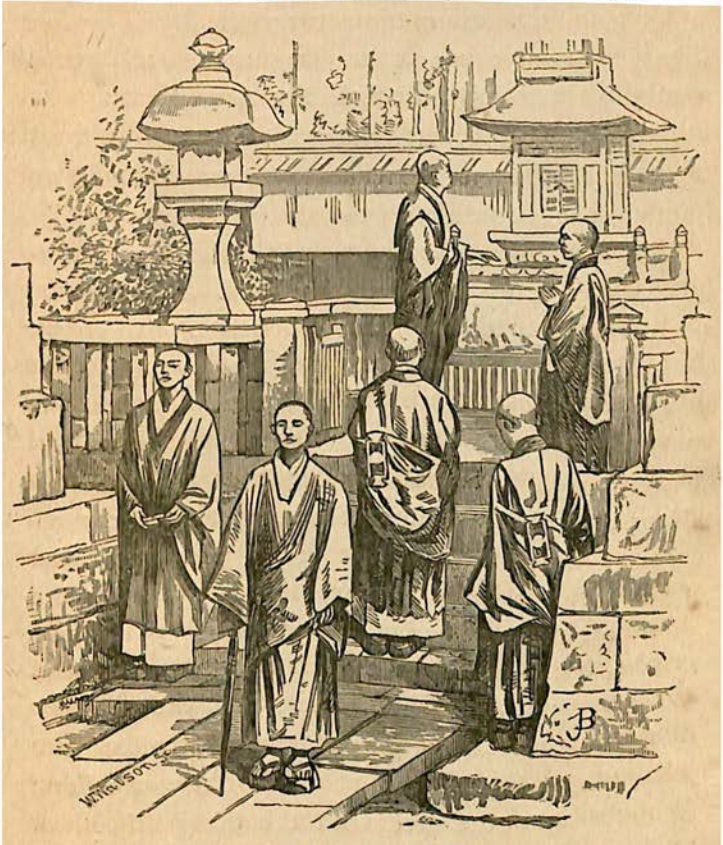
was present, a somewhat eccentric man who spoke broken English, and to see the familiar way in which the auctioneer joked with him was quite overpowering. The ambassador was buying a footstool. 'The next time you go *thar*' (there was a chapel at the legation), said the auctioneer, 'you'll be able to stay longer without wearing your trousers at the knees.' 'To-morrow's Sunday,' replied the ambassador. 'All right, then; I'll send it up to-night,' said the irrepressible auctioneer. Afterwards, in selling a piano, the auctioneer was playing a tune between each bid. Turning round and winking to some one, he said, 'I know what toon would make you bid, but I guess I won't play it.'

The frequenting of auctions, with which most of my earlier Saturdays were occupied, was therefore interesting as well as necessary. Gradually my empty house began to fill with furniture picked up from the residences of various foreigners who had recently left, so that a friend on entering could say, pointing to a chair,—'That was Smith's, I remember your buying it; you certainly got it a bargain; I remember when he bought it at Jones's sale, he paid at least a half more for it'—or, catching sight of a picture,—'Hallo, there's that water-colour of Robinson's that I was thinking of buying; I had no idea you had got it.' In fact, in the city there was a certain floating amount of European and American furniture, most of the articles of which did duty in

the course of years in a great many different households. This was from time to time augmented by articles of Japanese manufacture.

It was very interesting in those early days of my stay in Tôkiyô to take rambles into the city, always trusting that 'Tora-no-Mon' spoken to a *jin-riki-sha* man would act as a charm to bring me home again, however hopelessly I had lost my way. A favourite resort was Atago Yama, an eminence near Shiba with a commanding view. The summit of this is reached by one or the other of two flights of stone steps, the *otoko zaka* ('men's steps'), and the *onna zaka* ('women's steps'), the latter, the less steep, about 100 in number. The little plateau at the top contains a small Shintô shrine, but the most striking feature is the line of rest-houses which borders it on the bayward side,—mere sheds, but each hung with paper lanterns and provided with a tea-stall and a number of matted platforms, to which winsome damsels invite visitors in coaxing tones, '*Anata, o irasshai*' (Be pleased to enter, sir). Sitting and sipping tepid green tea is by no means unpleasant, with a great part of the city stretching beneath one to the waters of the bay, with the black backs of the island forts in it and white sails dotting its surface. Immediately below is a large *yashiki*, of which such a thorough view can be obtained, that in the old feudal days there used to be a notice on

Atago Yama, forbidding the use of telescopes from its summit. Beneath the foliage of the opposite



BUDDHIST PRIESTS AT A TOMB.
(From a Photograph).

side of the hill lies a graveyard with its tomb-stones of various forms,—some rectangular, with or

without caps; others combining circular, square, and pointed blocks, and sometimes terminating in a long spiral; others simply artistically irregular. The forms of some of the superimposed blocks symbolize one or other of the five elements of ether (space), wind, fire, water, and earth. In front of each tombstone is a basin of water and two bamboo tubes containing twigs.

Passing among the abodes of the dead, as peaceful as any Christian burial-ground—the striking resemblance to this a fresh suggestion of the truth that Death is a thorough leveller—I would stroll into the woods of Shiba, and, having watched the sacred tortoises swimming among the lotuses and rising to eat the rice cakes cast on the water by visitors, would lose myself among their dark recesses. Far overhead the huge pine-trees and cryptomerias are catching what breeze there is, the crows are flitting to and fro with their supercilious croaks, harsh to our ears, but suggesting to the Japanese the wooing of lovers, and the sunlight descending through a gap in the piles of sombre foliage is resting on the black-and-gold roof of one of the shrines connected with the Shôguns' tombs. The bright greenery of another glade embeds a dull red gable and a roofed fence carved in *alto-relievo* and brilliantly coloured. Then the pathway amid the bamboo grass emerges upon a spacious avenue,

excellently laid—a result of the recent road improvements—and following this I pass a superb gateway with two grinning *niô* (avengers) in its niches, and come out among the streets of the city.

Again I would wander among the *yashikis*, strolling along a silent road just within one of the moats, where on the one side was a bank topped by quaintly trained pines, short trunks with long horizontal arms, on the other a long black-and-white *nagaya*. This would lead to a gateway, between the bastions of which, one could look down an embankment to the streets of the city, with their ceaseless crowds of patient pedestrians here and there making way for a *jin-riki-sha* or a horse.

Approaching the college after my afternoon walk, I see a man, who has just issued from the college gate, eagerly engaged in unwinding the somewhat voluminous folds of his muffler. What can his object be? It appears as he comes nearer. He is a college servant, and I am the innocent cause of all this labour and agitation. The process of unwinding is just finished as we meet; then he deferentially draws in his breath, and deeply ducks his uncovered head. Such a spirit of politeness is gratifying; but it is a pity that so much work should have to be gone through, as well as so much discomfort and risk of cold incurred, simply in preparation for its manifestation. I wonder whether

he will have his muffler wound again before another friend comes in sight. On such conditions, it seems quite a waste of money to invest in such an article of clothing. It can only be when one is away from home, and therefore in less risk of meeting friends, that any substantial good can be got out of it.

What irritating crows! Their numbers and their impudence! All day long they are infesting the roofs and grounds, and filling the air with their supercilious croaks. One comes close to the window, gives a sidelong glance, and then flies away crying 'Haw! haw!' in the most insulting tone imaginable, finally settling on the roof-ridge opposite and shaking its sides in mock laughter, as with an insolent stare it continues its provoking 'Haw! haw!' Another must have alighted above my own chimney, for there reverberates with sepulchral echo down the vent a croak which, if it has any meaning at all, denotes 'Get out of that!' And if I go out for a walk, they fly round my head jeering and strut in front of me jeering, making, as clearly as Mark Twain's blue jay, insulting personal remarks like, 'What a hat!' 'Put him out!' It is quite evident that these crows are violent anti-foreigners. And, unlike the men among whom they have been brought up, they have no manners to keep their resentment in check. It must be confessed, however, that they have some reason for their conservatism.

The teachings of Buddhism have no doubt been at the bottom of the immemorial liberty which they have enjoyed. But really their impudence is beyond all bounds. No wonder that one of my American friends got desperate, and, loading a pistol, shot one of the persecutors dead. But what was the result? For the rest of the day that man's house was dinned with the wails and maledictions of the deceased crow's relatives and friends. They came from far and near, hundreds of them, and stamped up and down in front of the house, and lamented over the corpse, and held indignation meetings on the roof and surrounding trees. Conduct like this, however, must ere long lead to a crisis. This came one day when the Mikado was holding a review. What can have possessed the bird it is impossible to say—perhaps its resentment against foreigners had driven it mad—but, however inexplicable, the fact remains, that a crow, flying across the parade ground, committed the unspeakable offence of dropping some defilement on the sacred person of the Son of Heaven! The courtiers stood aghast. It is hardly necessary to add that, that very day there went forth an imperial edict for the extermination of the hateful birds. Thus did the first offence of insulting foreigners culminate in the capital offence of insulting the Emperor, and the consequent sentence of death.

The photograph shops were always interesting to visit, for here one could pick up for 2, 1½, or even 1 *sen*, very creditable views of the different parts of the city, as well as portraits of its leading men. Occasionally a foreign resident might be surprised to discover his own likeness for sale in one of these shops. A friend of the writer's actually found his being sold in a little town several hundred miles from the capital! All the heroes of the Restoration were to be had, some in their old dress, others in European garb, many in both,—Sanjô and Iwakura, the two Premiers; Kido, Minister of Education; Ôkubo, Minister of the Interior; Itô, Minister of Public Works; Ôkuma, Minister of Finance; Saigô, Field-Marshal of H.I.M. forces, etc., etc.; besides such partisans of the Shôgun as Admiral Yenomoto and General Ôtori, men who had fought to the last for the Tokugawas, but had now come to occupy high positions in the reformed government. Letters home always contained several of these unmounted photographs, and the buying of them was always giving one, although he knew nothing of the language, an acquaintance with the attractively polite and cheerful citizens.

On Sundays there were two English services, one, according to the ritual of the Church of England, in a former Buddhist temple at Shiba, and the other, of a more extemporaneous character, in

the neat little Union Church at Tsukiji. The latter was the more largely attended; it was conducted in rotation by about a dozen missionaries of various Protestant denominations, American and British. The church was so close to the waters of the bay, that the crews of the ponderous junks entering the river could easily catch the strains of the Christian hymns. Outside the door there was usually during service a row of *jin-riki-shas*, with one or two carriages and riding-horses with their grooms; for many in the congregation had several miles to come. All around were houses in foreign style, the residences and schools of the various missionaries. The Episcopal service came latterly to be conducted in a neat church built for the mission of the Society for the Propagation of the Gospel in Foreign Parts.

I had not been long in Japan before I was scented out by the curio-man. One day at luncheon my boy entered with the information that a *dôgu-ya* (curio-man) had come and was waiting in the hall. When the meal was over, I went to see him. He was a little man with a simpering countenance, and on my appearance touched the floor repeatedly with his forehead, muttering something the while in a tone of the most perfect courtesy, not to say veneration; but the only words I could make out were, '*Hei, danna sama.*' The rest was to the effect that he had taken the liberty of coming to hang on to

the august master's eyes, in order that he might be so fortunate as to sell to the august master a few old and rare curios which he had recently bought from some great Daimiyôs. Around him his goods were laid out, lacquered cabinets, bronzes, pieces of porcelain, swords, and *kakemono.* With a look of the most thorough deference he squatted while we examined these, his assistant keeping humbly in the background. A cabinet took my fancy. I asked if this were really old. He at once replied in an assuring voice that it was *hontô furui* (really old), and pointed with satisfaction to a Daimiyô's crest imprinted on it. '*Ikura?*' (How much?), I asked. '*Hei, danna sama,* it is really a good article, and, as this is the first time, I will make it cheap, although by so selling it I shall not make a single *tempo*[1] of profit; because it is the first time, and the gentleman will no doubt give me his honourable custom in future,—it is really old, and I am not telling a lie,—I will make it 20 *yen* and 50 *sen.*' 'Nonsense, that is far too dear; I believe after all it was made in Birmingham.' This evoked a hearty laugh, and a look at my boy as much as to say, 'Your master is a knowing one, isn't he?' But the imputation was vigorously repelled. 'No, honourable master, all my goods are genuine, English imitations are in Yokohama only; as this is the first time, I will

[1] An old oblong copper coin = $\frac{9}{10}$ *sen.*

sell it for 19 *yen;* I have some cheaper things behind here, but I know the honourable gentleman would not condescend to buy such inferior things; just look at the difference; this article is really good; 19 *yen,* even a little more I cannot reduce the price.' I offer 12 *yen.* The two men look at one another, and laugh incredulously. '*Danna sama,* I will reduce the price to 18 *yen;* I can't go farther without losing on it.' 'Let us split the difference; 15 *yen.*' There is a thoughtful pause, then a low conversation with his assistant, the result being that he bows his head to the floor with a resigned '*Hci, danna sama, yoroshii,*' and the bargain is struck. A few minutes later there is a sound of much laughter and joking in the servants' quarters, whither the curio-men have betaken themselves, and my boy when he next enters does not fail to admire the article I have bought and commend the character of the dealer who has sold it. Presently I catch a sight of that worthy bowing to me through the window, as he walks off with his pack on his back.

From that day forth the visit of the *dôguya* was an occurrence that could be relied upon almost as surely as luncheon itself. There were about half a dozen different men with whom I had dealings, and it was not uncommon for two or more of these to arrive at the same time. No doubt all of them

alike had learned everything about me from the servants,—my tastes, my hours of leisure, whether or not I was hard to drive a bargain with, on what day of the month my pay-day fell, whether or not I was a rigid Sabbatarian, etc., etc. The right of entering the house was possibly purchased from the domestics, in whose quarters they would, in the event of my absence, sometimes wait for me several hours. Their plausibility was as irrepressible as their sagacity. According to their own account, they were always giving bargains. At their first visit, it was because it was the first time that they agreed to sell their wares at a clear loss; but on every succeeding occasion they professed to make the same sacrifice for some reason or another, often one of an elaborately fictitious character. No exposure could disconcert them. They were always ready to disarm reproof by making an opportune confession. It was quite true that they had once or twice taken advantage of a newcomer's inexperience, but the honourable gentleman with whom they were now dealing was too sharp to have a like fate; he could not be taken in. The august master knew well what he was about, didn't he? And with that the one would look knowingly at the other. If all their customers were as well-versed in curio-buying as the honourable master, they could make no profit at all; they would need to start a *jin-riki-sha*. And

here they would all laugh good-naturedly. They were always ready for any amount of banter, and did not hesitate to reply to a piece of irony, '*Uso desŭ*' (It is a lie),—an expression which when Englished seems an insult, but which on account of the inadequate appreciation of truthfulness that prevails among the Japanese, in common with other heathens, often means little more than 'You are joking.'

On entering the room, their first care after the salutation, was slily to take stock of the different curios visible, to see if any article had been bought since they were last there. If it suited their purpose, they either took no notice of the new purchases or praised them, asking their prices and complimenting their owner on his bargain. But if they had reason to believe that one of the new articles they caught sight of had been bought from an interloper, a vendor who did not belong to their own guild, they studiously ignored this, though taking pains to admire everything in its neighbourhood, until pressed to give an opinion. With admirably feigned reluctance, they then let out that they had seen this before; in fact, that after going a long time abegging it fell into their own possession, but had at last to be given away as quite unsaleable. On hearing the price you gave for it, they would show utter astonishment, and proceed to point out defects in it similar to some which,

with cunning candour, they exhibited in their own commoner wares.

Even the most artful of these curio-men, however, were generally kind-hearted fellows, so much so, that it was difficult to lose one's temper even when most flagrantly cheated. And some of them were certainly more honest than others. There was one jolly fellow who, I remember, brought me a present at the New Year time; and on the morning after a serious fire had occurred at the college, several of them called to congratulate me on my escape.

Our servants were in the main satisfactory. Every evening the cook appeared, to give an account of the day's purchases. If at any time we suspected him of an overcharge, we had only to attempt to purchase the article ourselves to find how futile it was to think of getting it cheaper than the cook represented it. For the shopkeepers well knew that it was for their interest to charge the foreigner as much as the amount they received from the cook *plus* his commission. But our house expenses were by no means immoderate; they seldom exceeded 30 *yen* each *per* month, servants' wages included.

It was not an unknown thing for a boy to be seen wearing his master's collar or undershirt, or even to be surprised in the act of taking a lounge in his master's bed. Carelessness often led to the breaking of dishes, disasters which inevitably, not-

withstanding the anger of the master or mistress, roused the risibility of the delinquent. It was sometimes interesting to calculate how many mothers on an average a boy buried, say in a year, so constant was the plea for absence on account of the death of that relative. Then one's cook or boy occasionally forgot himself with *sake*, or along with the *bettôs* of the compound got into gambling habits, which led to continual requests for loans of money. An unmarried boy was sometimes so irregular in his hours, that his master had to threaten him with dismissal, expressing his resolve to get a married man in his stead; but this was easily rectified, for probably next morning the delinquent appeared with a bashful plump-cheeked woman, and introduced her as his wife!

On the whole, however, our servants were passable. We always encouraged the maintenance of their native politeness, requiring them to appear every evening to bid us '*O yasumi nasai*' (Good Night). An hour or so before this, one or other of them usually came to ask leave to go to the *ô yu*, or hot bath. When I left the house, my boy always bowed me farewell at the gate, and on my return I was always similarly welcomed. He showed a nice discrimination between casual visitors and those whom he knew to be his master's acknowledged friends. To all alike he was polite; but the latter

were received with smiling heartiness, and, even in my absence, entreated to rest and refresh themselves, amid free but respectful inquiries as to their health, etc. A very little gratified these servants. They rarely or never showed bad temper to us; and it was possible, and indeed quite in accordance with the ancient usage of the country, to treat them with much more familiarity than would have been desirable at home, without detriment to their respect for us. It was interesting to find a certain amount of education universal at least among the cooks and boys; not only they themselves, but sometimes even their wives, could to a more or less limited extent read and write. And it should be remembered that the use of the Chinese ideograms makes reading and writing much more difficult arts in Japan than they are in Europe. If rascality were met with, it was likely to be in the case of a *bettô*, for in Japan, as elsewhere, a professional connection with horse-flesh would seem to lower the moral tone. But, as far as my own experience went, it seemed to me that if one treated a Japanese servant well—not laxly, but well—one was well treated in return. The most satisfactory boy that I had, one who ever showed a desire to please me, and whom I felt quite sorry to leave, had by a former master, a German, I believe, been beaten with a stick for the most trivial offences. It is thus that some of the

barbarians of Europe show the Japanese how Christian civilization has humanized them.

On the 10th day of every month a *matsuri*, or religious festival, was held at the Shintô temple of Kompira, just below the college. The streets were lined with stalls, in much the same style as are our own streets during a fair. There were even tables at which a man or woman sat, crying out every now and then the Japanese equivalent of 'All articles on this stall one penny.' A little crowd might be seen collected round a story-teller, who, seated with fan in hand, was endeavouring to interest and gain money from his hearers by displaying a great amount of elocution and gesticulation. In a more open space a large circle surround a troupe of acrobats, containing the inevitable musician, jester, and wonder-performing little boy, while a woman goes round soliciting money. Nor is the peep-show wanting, nor yet the more ambitious theatre, before which clowns dance in false-faces. The centre of the scene, the temple, has a large crowd standing in front of it, from which its floor and coffers are continually receiving iron cash thrown in little paper parcels by the faithful. Inside, the priests, dressed in flowing robes of green, yellow, or white, and adorned with high gauzy caps, are squatted, complacently smoking, or reciting prayers before the altars. Other sacred officials are selling charms to such as are

foolish enough to buy them, and there is a place where one may have his fortune told. Beside the temple are two high poles, from the tops of which long white banners with black inscriptions are hanging.

But it was usually the accompanying sale of plants that attracted us. This always came off in the evening. The number, variety, and size of the trees which, with their roots wrapped in rice straw, lined the streets, were at certain seasons remarkable. In our own country no gardener would dream of making such transplantations as in Japan are quite common. At each cluster of plants stood the gardener, with several candles around him to show them off. In some cases, I am sorry to say, his large bronzed features were purple with the *sake* which he had imbibed during the day. Whether this were so or no, he was sure to ask for a plant at least three times the price he was willing to take for it. Indeed, no class of men seemed to me more in need of having their prices beaten down than these peasants from the suburbs, not even curio-men, although it must be confessed the latter were more cunning in their dealings. As, however, the desire to get a high price was generally, especially as the evening advanced, equalled by the desire to get the plants off their hands, and thus be saved the trouble of taking them back to their homes, a customer very often

found his at first despised offer accepted, by the gardener running after him and clapping his hands in token of assent.

Trees and flowers were in this way picked up at very little expense, and I soon had the satisfaction of seeing the bare plots in front and at the side of my house embellished with pines, maples, bamboos, hollies, camellias, azaleas, boxwood, palms, etc., not to mention some small fig-trees and a semi-developed banana. A few hillocks were raised, with a little lake beneath them, in which I placed a swarm of gold-fish, which I had bought for a few *sen* each.

About a month after my arrival, the hot weather broke in deluges of rain, and even in the beginning of October the nights began to feel cold, though the days were generally brilliant. It was then that my college work commenced, and it needed not the inspiration which the glistening cone of Fuji-san shed across the green and russet plain, nearly every morning as I crossed from my house to my class-room, to give me spirit in my teaching; for the intelligent, courteous, and earnest faces of my students were more than enough to make the teaching of them an unalloyed pleasure. Here one could give three-thirds of his time and energy to the actual work of instruction, without, as too often happens in England, the previous exhaustion of two-thirds in the maintenance of discipline. Before many days had passed, I had

had several instances of a desire to undertake more work than had been prescribed.

Very soon after my arrival, occasional vague sensations of a trembling beneath my feet reminded me of the volcanic nature of the land to which I had come; but it was not till the beginning of December that I had my first experience of a regular earthquake—an experience destined to become familiar to any one who pays more than a passing visit to Japan. The time was night, and I was suddenly awoke by the bed shaking, the door mysteriously flying open, and the ewer, water-bottle, etc., sounding in chorus. Whether or not I attempted to jump out of bed I have now forgotten; but, even if I did, the event was over long before I could have reached the outer door. This was my common experience; if ever I began to think the motion was getting so serious that it would be prudent to rush outside, the earthquake was sure to stop. It cannot be said, however, that the sensation was altogether agreeable, especially when it surprised one out of sleep, and was accompanied by such an 'uncanny' manifestation as the opening of the door without any visible entrant!

One day about the end of October, my boy came to tell me that he had heard of a good horse for sale belonging to a naval officer. This was brought round for inspection, and afterwards bought by me at the

astonishingly low price of thirty-five *yen*. It was a good time to buy a horse, I was told, as the finest season of the year was just beginning.

The glories of the Japanese autumn, unrivalled except in North America, gradually unfolded themselves. Before October was out, Fuji-san had donned its new mantle of snow. Day succeeded day with bright sunshine, clear invigorating air, and a sky of ethereal blue. The nights were cold, but often illumined with clear moonlight. Days on which the sun was obscured were also apt to be chilly, but when the sun shone forth, it was possible to sit at noon with open window far into November. After college hours it was exhilarating exercise to take a ride round the moats, watching the wild-fowl skimming its surface or diving for fish, and marking the changes in the tints of the ivy on the old battlements, and the falling of the leaves, which ever caused the pines and other evergreens to stand more boldly out. Sometimes three or four of us would ride out into the country, and leaving the *yashikis* and the shops far behind, would scamper along by-roads, where there was room for only single file, trampling the bamboo grass and brushing aside the long yellow feathers of the everlasting autumn grass, until entering a grove there burst upon us a striking picture—a mere with sedgy banks and on them maples of all tints from vermilon to purple and green just tipped

with red, and here and there an *ichô* (*salisburia adiantifolia*), a compact mass of brilliant yellow, other trees just becoming sere, a background of pines and cryptomerias untouched by the finger of autumn, a camellia even in bloom, and bamboos faded just a little, the tree-tops outlined against a spotless dense blue sky, the water so still that it is impossible to see the line of water which separates the pale stalks of the autumn grass from their reflections, and the whole scene is doubled as perfectly as in a mirror.

> 'Down bend the banks, the trees depending grow,
> And skies beneath with answering colours glow.'

Tying our horses to trees, and letting them feed on the bamboo grass, for which they have all along been showing an appetite, we lie down on a bank beside a thatch-roofed shrine, and feast our eyes on the blaze of colour, watching the wedge-shaped flocks of cormorants sailing across the blue above the tree-tops. But the shadows deepen and the air feels chill, so we remount and trot homeward through leaf-strewn avenues, suburban lanes, and streets with somewhat tumble-down houses, from which there is often wafted the far from pleasant odour of the *daikon*, a kind of horse-radish which, when pickled, smells like an open drain, and occasionally we pass a packhorse laden with barrels of

human manure. But these are temporary drawbacks. Every breath of the fresh air is invigorating, and it needs an exercise of restraint to go cautiously enough to avoid running down some of the people—rather deaf many of them seem too—that throng the whole breadth of the streets. The neat walls and well-trimmed banks around the Imperial Palace are passed, the castle battlements come in sight, and we are now at full gallop along a roadway bordering the moat. Red gates, curving eaves, fire-lookouts, bamboo pailings, gardens, all fly past, and our horses are standing breathless at the stable door.

Many were the places where the autumnal tints might be seen in all their brilliancy. Half way to Yokohama rises the wooded hill of Ikegami, with its monastery founded by the Buddhist saint Nichiren. Here, after wandering through sacred groves and cemeteries, and examining the pagoda, the temples, and the great revolving cabinet exquisitely carved and filled with valuable books—a literally circulating library—one could look out through the pines, maples, and *ichôs*, upon the flat stretches of rice-fields yellow for the reaper, with many-tinted trees enfolding the thatch-roofed cottages of the peasantry, the whole crowned by the blue sea, the hills of the opposite coast, and, embracing all, the matchless sky.

As far to the north, again, as Ikegami is to the

south, of the city, nestles the village of Ôji, on the south side protected by a steep bluff, but looking northward across the great plain. The city-ward slope of this eminence is gradual, presenting with its comparatively fine grass and its trees a certain resemblance to an English public park; but on the north and west there is an almost sheer descent to the plain, which spreads out to the horizon nearly as flat as a chess-board, the narrow raised paths between the square rice-fields checkering its surface. Nowhere can the maples be seen to better advantage than in the bowers through which the village stream winds below; and from the edge of the bluff, holiday-seekers amuse themselves by casting little clay disks into the air and watching them as they flutter down into the plain. The only break in the horizon is the twin peaks of Tsukuba-san (5000 feet), nearly forty miles off.

The ride back from Ôji took us along a well-made road amid nursery-like grounds and groves of bamboo and pine, the long wood of Uyeno with its pagoda coming into view on our left; then, as night was falling, we trotted circumspectly through the streets, with their crowds ever thickening, the nearer we approached the heart of the city, and their odours of charcoal fumes, bean sauce, and fish; then, diverging from the main thoroughfares, we had a freer course along quiet *yashiki*-lined roads and the

banks of the moat which, white in the moonlight, mirrored the dark overhanging battlements. All traces of daylight were gone before we reached home, but the moon was at its full, and the world was flooded with its wan light. The whole of the heavens was silvered over, but it seemed, as we descended a slope, that there was one patch of sky on the western horizon flashing whiter than the rest. It seemed hardly possible—but yes, there was no doubt of it—it was Fuji; when one looked more narrowly, there was the inverted fan just distinguishable from its setting of pale blue. The autumn air and the autumn moon combined had actually made it possible for the naked eye to see by night an object sixty miles distant.

Thus the time sped till Christmas, the morning and part of the afternoon devoted to College duties, an hour or two each afternoon when the weather was fine spent in riding round the castle or through the suburbs, the evening passed quietly at home or in the enjoyment of those hospitalities of which there was no lack. Towards Christmas, a choir was formed for the practice of carols, and the rehearsals took place once a week in the house of one or other of its members. In fact, everything, except my distance from relatives, combined to make my life thoroughly delightful—interesting work, opportunities of pleasant and

profitable intercourse, a fine climate, and a magnificent country.

In prospect of the Christmas holidays, Marshall began to think of taking a trip into the interior. He had never done so in winter before, and was curious to get a glimpse of the mountain solitudes at that season. As for myself, I was only too glad to fall in with the project. So the big Japanese map of the country was produced, and the different roads examined, the cook giving his assistance in the deciphering of the Chinese characters. 'What do you say to going round Fuji?' Marshall at length suddenly asked me. 'Oh, it's all new to me,' I replied, 'and I should think that would be as picturesque a route as any.' 'I know of no one,' he continued, 'who has made the circuit, at least in winter. Of course it will be cold, but there are bound to be roads of some kind or another, as well as villages where one who does not mind roughing it could put up without much discomfort.' So it was arranged that we should make the circuit of Fuji-san.

Our friends on hearing of our intention thought it very foolish. 'You will be certain to be snowed up,' they all said. 'Every man to his taste,' said Robinson; 'but I'd much rather be at home eating my Christmas dinner than sitting shivering on the floor of a Japanese tea-house with nothing to eat but rice and *daikon*, if they have even that away in

the mountains. Take my word for it, you 'll repent of your plan before you are half way round. The first snow-storm will drive all the romance out of you, and you 'll be envying us our civilized houses in Tôkiyô, when it's too late.' But it was impossible to believe that the weather was so terrible beneath that white cone glistening so serenely in sunshine, and we had made up our minds to rough it for the sake of enjoying the glorious scenery, which we were certain lay behind the wall of mountains that bordered the plain.

We knew better, however,—or at least Marshall did, having been in the country before,—than to rush away recklessly without making such preparations as might tend to lessen, as far as possible, the discomforts of living for a time in Japanese houses, especially as most of our route was to lie off the frequented roads. A visit was therefore paid to the provision store in Tsukiji and an interesting selection made of tinned meats, sausages, tongues, condensed milk, jam, butter, coffee, cocoa, Liebig's extract, Chinese tea, biscuits, sugar, pickles, salt, pepper, mustard, and vinegar, besides some whisky and brandy in case of emergencies. Nor did we forget to set aside a few knives, forks, and spoons, a tin-opener, as well as some soap, a few towels, two hair-brushes and combs, two pillows, and two sheets sewed up like sacks to keep out both cold and fleas.

Then four bamboo baskets were bought at a Japanese shop,—two for the provisions, bound with iron and furnished with a pole, on which to be slung across the bearer's shoulders, and two for our clothing,—very convenient baskets, each consisting of two parts of similar shape and nearly equal size, the narrower of which telescoped into the other, so that, provided one's baggage was sufficient to fill the one half without of course being too bulky for the two parts combined, it could always be strapped compactly. These baskets, or rather hampers, were rectangular in shape, and suitable for being bound to the sides of a pack-saddle, the pole of those containing the provisions being then of course removed. For protection against rain, several large sheets of oiled paper were provided. The coldness of the nights at this season made it necessary to take a greater amount of clothing, especially flannels, than in other circumstances would have been desirable. We had also to remember to take a good supply of coppers and of paper money, especially 10 and 20 *sen* notes. In the country, certainly gold, and perhaps even silver, would be of little use; for not only might it be impossible to get change for a 5 *yen* gold piece, but such a coin would be looked upon with suspicion by the peasantry, on account of their unfamiliarity with it. Indeed, not merely in rural districts but throughout Japan generally, paper money is regarded

with more favour than gold or silver coins. The Scotchman's love for his pound note is more than equalled by the respect which the ordinary Japanese feels for any piece of paper bearing the seal of his government. No superior intrinsic value can in his eyes make up for the want of the declaration signed by the authorities which inspires him with faith in every genuine note.

Passports had also to be obtained. These we applied for at the office of our department, stating particularly the route we intended to take, the time we expected to be absent, and the object for which we were travelling. After a few days they arrived, written entirely, with the exception of our names, which were in both Japanese and English characters, in the Japanese language, and bearing the red seal of the Minister for Foreign Affairs. The written matter gave information as to our nationality, profession, route, etc.; the printed inscription stated the terms on which the passport was granted:—the object of the journey must be health, botanical research, or scientific investigation, the bearer must not light fires in woods, attend fires on horseback, trespass on fields, enclosures, or game-preserves, scribble on temples or walls (there was surely an insight here into a notorious English weakness), drive fast on a narrow road, he must conduct himself in an orderly and conciliatory manner towards the Japanese

authorities and people, he must, under pain of arrest, produce his passport to any officials who might demand it, and must not, while in the interior, shoot, trade, conclude mercantile contracts with Japanese, or rent houses or rooms for a longer period than his journey required.

Some years ago, the Japanese Government presented each of the foreigners in their service with an open passport admitting of travel at any time and by any route within the empire. But this generous and thoroughly justifiable act raised the jealousy of the other foreign residents, and their agitation resulted in the recall of all the open passports, to the no little inconvenience of many persons in government employ who, being at a distance from the capital, had thenceforth to incur a delay of several days before they could get permission from headquarters to move an inch beyond treaty limits. At first, too, the regulations were somewhat strictly enforced, persons assigning ill health as their reason for travelling being required to produce a medical certificate. But less stress latterly came to be laid on such details as this. Any one of respectability may now, by applying to his consul, get a passport in a few hours.

All our arrangements were now made, and we awaited with interest the 26th of December, the day on which it had been resolved to start.

CHAPTER VI.

A CHRISTMAS TOUR ROUND FUJI-SAN.

'Thou kingly spirit, throned among the hills!
Thou dread ambassador from earth to heaven!
Great Hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices, praises God!'

The Kôshiû-kaidô—Peasants' Cottages—A *yadoya*—Discomforts of Squatting—A Japanese Meal—*Tsuun Kŭwaisha*, or Transport Office—Coolies' and Pack-horses' Standard Loads—Takenosuke's Importance—Inquisitiveness and Politeness—Stone Fascines—A Foreigner's Safety in Japan—A *Nesan*—Respect for Government and for Learning—Our Beds—The *Makura*, or Japanese Pillow—Pass of Kobotoke—Pack-horses—Picturesque Valleys—Fuji-san—A Water-wheel—'Monkey Bridge'—A Fellow-traveller—Polite Children—A Moonlight Walk—A Hospitable Reception—Intense Cold—A Sublime Morning—A Gift—Persistent Curiosity—Ride through a Forest—The Sacred Mountain by Moonlight—A Gipsy-like Scene—'*Peke*'—Our Pack-horse bolts—Silver Rope Falls—A Painful Ride—Cruelty—Generosity—Sunrise—Last Night of 1876—New Year Cake—Ride in a *Kago*—Snow—Severe Cold—Natural Hot Springs—The Tôkaidô—Festivities.

'To the mountains!' exclaimed Marshall and I, as we mounted our horses on the morning of Tuesday, 26th December, 1876, and rode off from the college towards the Kôshiû-kaidô, the high road leading from the capital to the inland province of

Kai or Kôshiû. The weather was somewhat bleak and cold, and, as we passed the entrance to the Mikado's palace at Akasaka, a few flakes of snow fell; but fortunately our fears of a snow-storm were not realized. Half an hour's ride through by-streets and suburban lanes led to the Kôshiû-kaidô at Shinjiku ('New town'). Soon thereafter we overtook our baggage, which had been sent on in advance in a *jin-riki-sha* under the care of our cook, Takenosŭke.

The road was in very bad condition, especially in places shaded from the sun, of which there were many, pines, bamboos, and other evergreens lining the way wherever there was room for them to grow. It was of fair breadth, and had few awkward slopes, but there were black quagmires ploughed with deep ruts marking waggon-courses. The numerous plantations relieved the bleakness of the bare hedgeless fields, and every here and there a thatch-roofed cottage, sometimes with garden and trimmed hedge, stood on the roadside against a background of wooding.

These peasants' houses were generally built of wood and mud with high heavily thatched roofs of pavilion shape, but with the ridges long and heavy and sometimes projecting so as to form triangular upper-gables. They had no chimneys, the smoke of the fire in the middle of the kitchen floor finding

its way out by a door after blackening the open rafters, while in the adjoining room or rooms charcoal-brasiers were the only fire-places. Some of them had a tumble-down appearance, the walls of caked mud full of cracks and the rafters bent. To our eyes the most of them looked comfortless enough. The interiors were generally moderately clean, but a pail of liquid manure sunk into the earth in front of each dwelling offended both eye and nose. The peasantry themselves seemed contented and happy. Clad in coarse blue cotton, they were busy pounding rice or other grain, or cooking, or fetching water from the well. The children were playing on the road, or creeping about the mats, and the old people were trying to warm themselves at the fire or at charcoal stoves.

The first village we passed through was Takaido, long and straggling, like all Japanese villages, and with few houses superior to the ordinary peasant's cot. But beyond this was Fuda, a place of slightly more importance, the thatch-roofs being here varied with roofs covered with tiles or shingles, and the mud walls, with walls of wood or white plaster. Here we had arranged to take lunch.

We turned into the courtyard of the Matsudaya inn, and were received in due form, the landlord bowing his head on the mats and the waitresses shouting welcome in shrill chorus. Little cushions

were set for us on the verandah of polished wood, and, there seated, we removed our boots before entering. Then a young woman led the way to the best apartment, at the back of the house, looking out on a patch of landscape garden with a stone lamp, a dwarfed pine-tree, and some other evergreens. 'The gentlemen must be very tired after their long journey on the bad roads. What will they have for refreshment? Our fare is very vulgar, and it must be very uninviting for the gentlemen to come into such humble quarters. But the gentlemen shall have the very best that can be got.' Rice and omelets are ordered, as these can be quickly prepared; and our blooming waitress retires with a bow. Then another appears with a charcoal-brasier and a little tray with tea and sweetmeats. A little of the pale-green infusion is poured from the tiny tea-pot into cups of proportionate size, and these, having been set on little wooden servers, are successively presented with a bow. 'The gentlemen's honourable board will be ready immediately,' she says, and bowing, passes beyond the sliding screens.

The tea is refreshing, and goes down well with the confectionery, the one whetting the appetite for the other. At first the absence of chairs is awkward, as we do not take readily to a squatting attitude. Now it is my right leg that is 'sleeping,' and now my left; or my elbow is weary with

supporting my head, as for a change I adopt a reclining posture; again I am sitting with back upright against the wall, and my legs at right angles to it along the floor. But it is satisfactory when in Japan to do as the Japanese do, so far as that is desirable and possible. These scrupulously clean mats were never meant for chairs; and to bring boots in contact with them would be as clownish as to walk over a sofa in an English drawing-room. And yet Western barbarians have been known, in utter disregard of the polite remonstrances of Japanese hotel-keepers, to walk roughshod into the best apartments. Such behaviour is of course exceptional; but I have myself suffered from it in being refused admission to a hotel where previous visitors had thus conducted themselves.

The food was brought in on lacquered trays, or miniature tables, one of which was, with a bow, set before each of the guests. At one corner was an omelet on a porcelain plate; at another, a lacquered bowl which, when the lid was removed, showed some steaming egg-soup; then there were a porcelain bowl of rice, also with a lid, a little saucer with some pickled vegetable, and a pair of chop-sticks of plain wood, partially wrapped in paper, and not completely slit apart, to show that they had never yet been used. The waitress squatted sedately beside a wooden tub filled with steaming rice, from which she was ready

with a wooden spoon to replenish our bowls when empty. The food was by no means unpalatable, the rice being of most excellent quality and beautifully 'burst;' but the manipulation of the chop-sticks was perplexing. The truth of the proverb, that 'there's many a slip 'tween the cup and the lip,' came out with a force of conviction such as I had never before experienced. The omelet was moderately easy to work, but the rice was most tantalizing. To pick it up grain by grain was a dreadful waste of time, and how otherwise to avoid making a mess I could not see. It was not till afterwards that I learned that the Japanese method is to hold the bowl to the lip, and shovel in the rice with the chop-sticks. As for the soup, it was evident that most of it could only be drunk. But we were not to be dependent on Japanese food exclusively. Tins of jam and condensed milk were opened, and two spoons produced, all to the manifest interest of the waitress; and we finished our meal with a dessert of rice, milk, and jam.

In a Japanese *yadoya* (inn) the *daidokoro*, or kitchen, is at the entrance, open to the street. The floor of this is only partially matted, the outer and usually larger portion being of polished wood; at one side is the cooking range, and on the matted part squats the *teishu* or *teishu-sama*, the landlord, generally arranging his accounts at a little desk.

The best rooms are to the back, sometimes in a separate building connected with the main dwelling by stepping-stones or by a bridge. The sanitary arrangements are, for the East, good. In hot weather and when crowded, Japanese inns may have an offensive atmosphere; and the best rooms are not always the freest from evil odours, as at the end of their verandahs closets are invariably placed, with a nearness to the inhabited quarters which is sometimes anything but an unmixed convenience. But we shall yet have occasion to visit many *yadoyas* of all grades. This one at Fuda was respectable, rather below than above the average, but, like the majority of them, tidy. In the kitchen, several women were busy making their new-year cake, a sort of white bread composed of pounded rice, and others in the villages we found similarly employed.

At Fuda we were met by our *bettôs*, who returned with our horses, and the *kurumas* brought from the city were here also sent back; so it was necessary to make arrangements for the further stages of the day's journey. For this purpose a visit was paid to the office of the *tsuun kuwaisha*, or company for the transportation of baggage, etc. This company has an agency in every considerable village, and is a great convenience to travellers. Coolies, pack-horses, or *kurumas* may be hired through the *kuwaisha* at a fixed tariff, without that bargaining and delay which

direct dealing with the coolies themselves is apt to give rise to. Like the tidy hotels, these agencies are among the amenities of Japanese travel. We resolved to walk the two *ri*[1] to Fuchiû, and engaged two *ninsoku* (coolies) to carry our baggage thither at a cost of (mark the minute accuracy) 31 *sen*, 2 *rin*, and 5 *mon* (·3125 *yen*). The *tsuun kuwaisha* would be of no use without *ninsoku*, but, although *kurumas* and even pack-horses may fail, these are always to be had. The standard load for a *ninsoku* is 7000 *momme*, or about 57·8 lbs. avoir., one avoir. oz. being equal to $7\frac{4}{7}$ *momme* nearly. A pack-horse load is 40,000 *momme*.

So we bade our friends of the *yadoya Sayonara* (Good-bye), being bowed out, as we had been bowed in, with a perfect chorus of well-wishes,—'Please be so good as come again,' 'May you speed well on your honourable journey,'—and such like. Marshall and I walked in front with Takenosuke behind, and the coolies, proceeding at a jog-trot with their loads slung across their shoulders, brought up the rear. It was evident that Takenosuke meant to cut a figure. With his fur cap, blue cut-away coat, and leggings, he was more punctiliously dressed than either of his masters; and it was impossible but to notice his air of importance in the *yadoya*. The voice of authority with which he gave his

[1] One *ri* = thirty-six *chô* = $2\frac{3}{4}$ English miles approximately.

orders might have suited any *yakunin* (official), and no doubt duly impressed the *yadoya* people with his own dignity, and indirectly with that of his masters. All their courtesies he received as one who thought them no more than his due; but, when our luncheon was once prepared, he condescended to sit down to his own with the *teishu* and *nesan* (waitresses), whom he entertained with the latest city news, of course not forgetting to give all information about ourselves.

Groves of bamboo and pine, high thatched roofs, barn-door fowls about the doors, mats covered with drying grain stretched on the roadside, cats sitting blinking or cautiously gliding about, cowardly wolf-like dogs barking on our approach, but all the time increasing their distance from us, here and there some small oranges for sale, or dried *kaki* (persimmons), not unlike dried figs, many of the people busy making new-year cakes of pounded rice, an occasional pedestrian with tight-fitting blue trousers below a wide-sleeved jacket, straw sandals, a small bundle on his back, and a blue cotton napkin about his head, some pack-horses shod with straw sandals and led by the head, their high wooden saddles laden on each side with straw bundles or long pails or boxes marked with the name of Devoe, the American oil-manufacturer, every one regarding us curiously but respectfully, a peasant leaping off his horse and doffing his napkin as he sees us approaching, a little

boy or girl with charming politeness bowing almost double as we pass—such were the sights which met the eye on the way to Fuchiû.

The *kuwaisha* at Fuchiû stood in a pretty little lane opposite a rich temple grove. Here we hired *kurumas* to take us to Hino, the next town, two *ri* distant.

Just beyond the last house of the straggling village of Fuchiû, our course turned suddenly towards the left, and the road became more secluded. Then came the broad pebbly bed of the Tama-gawa, embanked with its tiers of stone fascines—oblong bundles of stones held together by bamboo withes. Only a small part of its bed was occupied by the stream, but in time of flood the waters of this, like the other impetuous rivers of Japan, spread over a channel of great width. Down the current, which flowed along with considerable force, men were guiding rafts of logs, which had been cut down in the mountain forests, and a long line of pack-horses was slowly crossing a narrow wooden bridge. Immediately thereafter we entered the town of Hino.

Although the sun had now set, and darkness was rapidly coming on, it was resolved to walk to Hachiôji and thus complete the distance which had been marked out as our first day's journey. The road led through an open country, and nearly all the way was lined with mulberry trees, for we were

now entering an important silk-producing region. Our only fellow-traveller was a man who appeared to be a tradesman. In the course of conversation he informed us that this road was notorious for *dorobô* (robbers); but, although the night was dark, we did not feel particularly nervous. The fact is, that no one could be in circumstances less justifying apprehensions of attack than a foreigner travelling in Japan. Among the gentle law-abiding natives fewer or more robbers may no doubt be found, but, even where such are most numerous, no one need fear less than the foreigner. Marshall recalled an incident in his experience which forcibly proves this. He was travelling in the interior in company with a Japanese gentleman, with whom he usually shared the same sleeping apartment. One night they had retired as usual, each with his valuables laid beside his pillow. Both enjoyed unbroken sleep until the morning, when it was discovered that the money of the Japanese gentleman had been stolen, while Marshall's bag lay as he had left it. The thief no doubt calculated that meddling with the foreigner's property would probably lead him, if detected, into serious complications, with which the foreigner's ambassador might have something to do.

Looking up at the crescent moon, we anticipated with pleasure the moonlight nights which we should have during our journey. At length came the

entrance to Hachiôji, and a walk of a few hundred yards led to the principal *yadoya* of the town, standing conspicuous at a corner where the street bent at right angles, and therefore named Kadoya (Corner-house). The light shone in perpendicular lines through the grilled shutters. '*O tanomi môsu*'(=We beg admission) shouted Takenosuke at a little sliding door, and this was speedily opened by a *nesan*. Within, several women were seated round a coarse candle. On seeing us they all rose, and with due ceremony and hearty expression gave welcome. Our shoes removed, in which operation we were each assisted by a *nesan*, warm water was brought in little tubs, and our feet were washed, also by the *nesans*. Then we were respectfully requested to come up stairs. The staircase led up directly from the floor of the *daidokoro*, and was somewhat steep; it was an inclined plane of about four feet wide, fitted with steps about eight inches in breadth, very like what one sees descending into the forecastle of a ship. The wood was plain, but well polished.

We were ushered into a tidy apartment of about twenty feet square. In the dim light of the candle which the *nesan* left behind her, could be seen the paper panes on the streetward side, the screens with black-and-white delineations of mountains, forests, and streams, which communicated with the next apartment, the brown plastered wall opposite this

with the recess near one corner, on the polished wooden floor of which stood a tiny table of dark *shitan* wood from China, with a little vase resting on it, the *kakemono* on the wall of the recess, the black-framed text in Chinese characters hung on the architrave between the ceiling and the top of the sliding screens, the chaste ceiling of unvarnished wood, the spotless mats. Two charcoal-brasiers (*hibachi*) were brought, along with the never-failing tea, and in an atmosphere somewhat oppressive with charcoal-fumes we awaited our evening meal.

The contents of the trays set before us with due ceremony were,—the inevitable rice; some soup, of which the ingredients were an egg, a piece of cuttle-fish like white leather, some sea-weed, a shrimp, and one or two beans in their pods; a third bowl containing a few thimblefuls of a dingy, thick soup, which suggested the presence of a snail; a saucer with a dried fish soaked in *shoyu* ('soy'); and a tiny dish with the evil-smelling *daikon*, which we politely requested the *nesan* to remove. But this we supplemented, and to a certain extent supplanted, with corned beef, biscuits, Chinese tea, Californian preserves, and condensed milk. Our consumption of these was watched with curiosity, the animal food no doubt occasioning a little disgust in the minds of our gentle vegetarian hostesses.

The *nesan* who squatted at the large rice-bowl

was fair-complexioned and very prepossessing in appearance. Her eyes were but little oblique, her nose was straight and not too broad, and her mouth small with a slight pout. There was much quiet dignity in her manner as, with true Japanese inquisitiveness, she asked all sorts of questions regarding our ages, our place of residence, our destination, the distance travelled that day, etc. 'Do the gentlemen live in Yokohama?' No, Tôkiyô.' '*Sô desŭ ka?*' (Is it so?) with a charming inflexion on the *sô*. 'Then the gentlemen's honourable houses are in Tsŭkiji?' 'No, Tora-no-Mon;' and her response, on hearing this, is, if possible, more deferential, for it is evident that if we live neither in Yokohama nor in Tsŭkiji, we cannot be merchants. When it is discovered that we are connected both with education and with the imperial government, we may be sure of the very utmost consideration. Officialism may at times be carried too far in Japan, although the prevalent respect for government officers is worthy of praise; but there need be no hesitation in admiring that regard for learning which is one of the most characteristic and gratifying features in the national character. I ventured to compliment our attendant upon her personal appearance. She showed no signs of bashfulness, but, with delightful simplicity, answered, '*Arigatô!*' (Thank you!)

Supper over, it was resolved to retire for the night, and a good supply of *fŭton*, or blue quilts, were ordered. Two or three of these were laid on the floor, one above another, as a mattress; above them were placed my sheet, three sides of which had been sewn together, so that I might enter it as into a sack, then my rug, and, above all, another *fŭton*, this time one with a velvet collar and wide sleeves, which adapted it for being used in the early morning as a dressing-gown. An extra *fŭton* rolled up served as a bolster for the pillow I had brought. Such was my bed, and Marshall's, which was laid out alongside, was similar. The only improvements on the ordinary Japanese bed were the sheet and the pillow, the latter much the more important, for the corresponding Japanese article, the *makŭra*, is very trying to the neck of a foreigner. It consists of a block of wood about eight inches by one and a half inches at the upper surface, and rather larger at the lower, and six or eight inches high, to the top of which a tiny bolster is tied. This bolster is covered with red or blue cotton, but a clean piece of paper is rolled round it, to be replaced by another when dirty. The *makura* is constructed so as merely to catch the neck of the sleeper, without disarranging the hair, the dressing of which is, in the case of a woman, an elaborate process, requiring the services of a friend or professional hair-dresser, and the

expenditure of considerable time, and therefore not an act of the toilet which is repeated every day. Although originally contrived for convenience rather than for immediate comfort, habit has thoroughly reconciled the Japanese to the *makura;* but the foreigner is almost certain to have a painfully strained neck after sleeping on one. A *nesan* brought in an *andon*, a square lantern fixed with four legs to a stand, and panelled with paper, through which glimmered the dull light of a wick which lay horizontally in a saucer containing vegetable oil. In the darkness thus made visible, and with a mixed smell of charcoal fumes and vegetable oil, we resigned ourselves to sleep, not dissatisfied with our first day's work, as we had accomplished nearly twelve *ri*, or close on thirty miles.

I have just awoke, but, the room being in complete darkness, I have no indication of the time of night or day. Outside I hear a rumbling noise, and presently some light enters through the paper windows. They are opening the outside shutters, so morning must have come. My watch informs me that it is close on seven. In such circumstances it would be absurd to lie longer, and besides I am anxious to see the kind of place in which I have been spending the night. Going out on the verandah, I am greeted with sharp frosty air. Above is a cloudless sky. Below, to the right, stretches a

long broad street, and above the houses on the opposite side appear the mountains, lighted up with the beams of the morning sun. The weather and scenery outside are evidently too inviting for delay; so we dress rapidly, washing our faces in shallow copper basins on the verandah outside, according to the Japanese fashion, but with soap instead of the salt which the *nesan* brings, and, having breakfasted, make preparations for starting.

The first of these is to pay the bill. As Hachiôji is often visited by foreigners, chiefly merchants in the silk trade, the charge is, of course, exorbitant. Marshall refuses to pay it, and the landlady, a remarkably pleasant woman, seeing his determination, quietly agrees to a reduction (80 *sen* for the three of us, nearly double what three Japanese would have paid), and we leave the place without the expression of any ill-feeling on either side, being, as usual, literally shouted out with such expressions as, 'Won't you come back again?' 'Be so good as return.'

From the length of the street and the number of shops it is evident that this is a town of considerable importance. But we gladly leave the houses behind, and wend our way along a remarkably pleasant road, past cosy little villages, the mountains in front presenting fine contrasts of light and shade.

The plain of Yedo is now fairly left, for very soon wooded hills appear on each side, and these gradually increase in number, the road at the same time becoming steeper. By the time we reach Kobotoke, three *ri* from Hachiôji, we are quite within the region of hills. Here we stop at the *kuwaisha*, as it is a station for changing coolies, and the pass of Kobotoke lies before us.

On applying for pack-horses, we are informed that there is only one in the village. However, that will be sufficient to carry our baggage; and we engage it as far as Obara, a distance of one and a half *ri*, for 30 *sen*. But, as we are awaiting the arrival of the animal, our prospects become suddenly damped. Heavy rain begins to fall. This is very aggravating to both of us, but especially to Marshall, for when he crossed this pass before, he could see nothing for rain. The old man, however, who has charge of the *kuwaisha*, says that he thinks the weather will clear, and his forecast is happily realized after we have rested a short time.

The road now became steeper and steeper, and soon we were fairly ascending the pass. Mounting by a zig-zag path, we obtained fine views of the brown mountains and dark pine-woods around, from which clouds of white mist were on all sides rising. At the top we looked back upon our route, beyond foreground pines, between grassy brown hills, away

over undulating patches of woodland, to the plain, until in the distance it merged with the vapoury clouds. It must have been from some such point as this that the hero-prince Yamato-dake, looking across the plain of Yedo to the sea, into which, years before, his young wife had leapt to save him from the wrath of the sea-god, exclaimed, *Adzuma, adzuma!'* (My wife, my wife!), the name which the plain of Yedo has ever since borne in song.

Two rival rest-houses greeted us, and we sat down in one of them to have a cup of *o cha* (tea) before commencing the descent. Rain again! But we must push on nevertheless. So we leave our *cha-dai*[1] (tea-gift) of a few *sen*, and continue our journey.

The view presented a marked contrast to that on the other side, and this was made the more striking by the weather. The sky was of a deep indigo, the mountains were a lurid purple, and the pine-trees almost black. Amid such sombre scenery, and beneath a continuous shower of pelting rain, we picked our steps down the mountain path (it was nothing more, although a main road), until we came to a rest-house, which seemed to mark the end of the descent. Here, fortunately, the sun, bursting through its rainy barrier, dissipated clouds of white

[1] With this compare the use in Russia of a word meaning 'tea-present,' for a money gift to an inferior.

mist in all directions. And this was the scene that opened up: on the left a deep ravine, beyond this a plateau covered with fields of young barley and village cottages, and overhung by high hills with brown grass and dark evergreens; more to the right another plateau, and on it the village of Obara, with white vapour rising like smoke from its roofs.

We lunched in an upper chamber in Obara, fronting the south, and commanding a picturesque view of the deeply cut ravine, with the Katsura-gawa flowing through it, and the lofty hills rising behind.

After a short stay, we were each mounted on a high wooden pack-saddle, with our feet resting on extemporized rope-stirrups, and slowly making our way high above the bed of the river, whose waters we could hear dashing on our left.

Perched on the top of a pack-horse, one has to exercise a good deal of faith if he would feel secure, for he is absolutely at the mercy of the animal. The guide may have the reins, or these may simply be lying unused, and it takes very little to unsettle the equilibrium of the saddle. The rider is therefore helpless, if the horse takes it into its head to bolt. Probably the saddle overturns, and its occupant with it. A friend of the writer's was once left in a sorry plight by a mischievous pack-horse. The animal ran off in a village street, passing right under a projecting sign-board; this the rider

caught hold of, and he was left hanging, while the horse continued its mad career, strewing its track with the tinned meats, jams, and other provisions, with which it had been laden. Fortunately Japanese pack-horses are, as a rule, sure-footed; otherwise their riders would have a bad lookout on the numerous steep and uneven slopes which they have to traverse, not to mention the precipices on the very edges of which they seem to delight to walk. The straw sandals with which they are shod enable them to pass without slipping over pieces of ground which our own horses would hardly attempt. In going up hill, the rider generally gets on very well, by bending forward and clutching the forepart of the saddle. But who can describe the agony of making a steep descent—the horse picking its steps with difficulty, while a most painful, sometimes vain, effort has to be made by the rider to keep from sliding clean over its head? And then these animals are so incomprehensible,—one moment as quiet as lambs, and the next bolting or viciously biting at their saddles —and so obstinate that it is vain for their riders to think of controlling them; they will plod on in the old rut, and none but their owners need hope to have any influence over them. All the horses are entire. Certain districts employ horses, and certain other districts mares, exclusively.

Overhead a bright warm sun shedding its beams

from an inexpressibly blue sky upon the wrinkled hills which seem to grow out of one another; a zig-zag path descending an all but sheer precipice to the impetuous river; a flat-bottomed ferry-boat guided by a rope stretched from bank to bank; as we cross in this, flocks of water-birds flitting to and fro on the rapids further up, and a romantic hamlet looking down upon us from the overhanging heights; skirting the water's margin, then recrossing where the channel is broader and the current less sweeping; a steep ascent to the plateau again; and so on to Yoshino, four miles beyond Obara.

Immediately after leaving Yoshino, we descended a precipitous slope into a narrow defile, through which flowed a mountain torrent. This was crossed by a little bridge beside a water-wheel, a few minutes afterwards the Katsura-gawa again came into sight, and for some time we continued to run parallel, but in the contrary direction, to the river's course. On the opposite plateau appeared an almost continuous line of villages. Presently a break behind these revealed the height of Awone-yama capped with clouds, and a lofty range of rugged snow-streaked peaks. Everything around was still except the river, which roared along its rocky bed far beneath.

The scene in front now assumed a somewhat less wild appearance, numbers of conical half-wooded hills rising beyond a valley. A steep descent to

the river was followed almost immediately by an ascent equally steep, and we continued our way between mulberry plantations, the shrubs growing in rows in the midst of rice-fields, until the setting sun saw us enter the village of Uyenohara.

Giving orders here for our baggage to come on immediately, we set out on foot through a bracing atmosphere, which was being gradually steeped in the ethereal beams of a splendid moon. Crossing the Tsuru-gawa ('Stork River'), we passed through the village of Tsuru, and soon found with exultation that we were walking along a ridge the breadth of which was fully occupied by the road, deep ravines on both sides being bathed in mysterious floods of moonlight. We entered the Komatsu-ya at Notajiri at 7.45.

Our host here had a long chat with us after supper. On hearing of our proposed route, he showed the greatest interest and astonishment, receiving each announcement with a '*Hei!*', the depth of meaning in which monosyllable it would be impossible to reproduce.

A sharp mountain air greeted us next morning, as we awoke in our village among the hills. At half-past eight we bade *Sayonara* to our good host and his family, and with buoyant hearts resumed our onward march. After a short ascent came a point from which there was a most interesting view

of the scene amid which we had spent the night. Completely encircled by hills, the one street of the hamlet straggled up a slight slope; beneath it was a deep valley.

Fuji-san! There it was, just appearing in its snowy mantle above the furrowed hills. Our walk was now unspeakably delightful. Not a cloud broke the exquisite blue of the sky; on the north, *i.e.*, to our right, stood a ridge of soft purple hills, beneath us, in the most picturesque confusion, were plateaus, villages, patches of flat rice-fields in hollows, higher up many-wrinkled mountains, and beyond all the queenly cone of Fuji. One meaning of *Fuji* is 'deathlessness'; and indeed, as it penetrated the upper heaven, it seemed typical of a serene immortality, attained after the conflict of which the lesser heights still bore traces in their restless wave-like contour. Below, strivings for the pre-eminence; above, perfect satisfaction: below, many blotches and stains; above, spotless purity: below, the restlessness of earth; above, the unruffled peace of heaven.

Descending and ascending, crossing streams and skirting slopes, we continued on our way, until we came to a rest-house overhanging a precipice, near Omemura. From this place a magnificent prospect was commanded of the whole mountain land which we had crossed, hills rising out of hills away to the

east, until an angular break revealed a portion of the horizon line of the outer plain.

We have passed through Omemura and Inume, when a weird sound falls upon our ears. Can it be the sighing of the pine-trees that crown the heights above, or is it a mountain-spirit that thus wails in agony? No, it is but the creaking of one of the many water-wheels, which are among the many homelike features of these valleys. It is a very picturesque one, working away at the side of a little shed overhung by a rock, and with each laboured revolution comes the not unmusical groan.

The pine-groves are sighing as we descend into a deep valley, and an old man is washing his face in a stream by the wayside. The valley turns out to be that of the Katsura-gawa again, and on the other side of the stream nestles the village of Torizawa ('Bird Dale'), a considerable place with a tidy white school, tiled and surmounted by a drum-tower.

Again we are above the river, approaching a range of wooded hills patched with snow. Villages on the slopes opposite enliven the scene; from one of them a kite is flying. And here comes a mountaineer carrying a black bear across his shoulders.

Saruhashi ('Monkey Bridge'), the village which we shortly entered, lies on the right bank of the Katsura-gawa, at a point where that stream flows

silently through a narrow gorge. This is crossed by a wooden bridge of peculiar construction: it rests on the top of a series of horizontal beams, which are fixed deep in the soil and laid in tiers, each tier projecting beyond the one below it; cross beams underlie each of the tiers, with their extremities covered with little roofs to protect them from the weather. The height of the bridge above the river we found by calculation to be 110 feet. The grey sides of the ravine are adorned above with pleasant foliage, but descend sheer and bare to the dark green waters of the stream.

In a beautiful valley beyond Saruhashi we came up with a Japanese lady, who was travelling with an old bent man-servant who followed in the rear with her baggage. She was dressed as she might have been in a town, except that for convenience in walking she wore, not wooden clogs (*geta*), but straw sandals (*waraji*), and above these, white cotton leggings, her dress being tucked up. She entered freely into conversation with us, telling us the names of various places around. That brown crag, she said,—a crag which réminded me of Dumbarton Rock, was Iwadozo-no-yama, and had in the old days been crowned with a castle. We had somewhat outstripped her by the time we were entering Ôtsuki. Seeing some tempting *kaki* (persimmons) on a stall, I went and bought some, and waiting till

she came up, offered her one with befitting ceremony. She received the gift with an expression of warm thanks.

We had resolved to lunch at Ôtsuki, but were surprised when, on asking to be directed to the principal inn, we were led to a primitive *chaya*, which was little better than a wooden shed, and was hardly even divided into apartments. Here, amid the smoke of an open fire, we did our best to refresh ourselves.

No time was lost in getting pack-horses and resuming our journey. We turned off to the left from the Kôshiû-kaidô, just at the end of the village street. Bright sunshine, a peerless sky, and variegated hills delighted us, as we wended our way through well tilled valleys. The man who led my horse was loud in his praises of its merits, and wanted to sell it to me. But I told him I already had a horse stabled at home, and did not want another, although I had no doubt of the excellence of his beast. Soon we came to a point where a tributary joined the main stream, while to the right appeared a smiling valley watered by another rivulet. The right bank of the former was ascended, and immediately thereafter, that of a sub-tributary. Beyond the village of Yokkaichi, the valley opened out into flat fields recently sown, and containing ricks of the last harvest's grain, from which the hills

rose suddenly. Presently we entered Yamura, the most important town of this region, consisting of two long streets enlivened with a goodly array of shops. The whole juvenile population turned out here, and followed us with looks of great curiosity.

A short distance from this village, the road crosses a waterfall of considerable volume and much beauty, called Shirotaki ('White Fall'). It makes three unbroken leaps, the first two only a few feet in depth, but the other forty or fifty.

Passing through Tôkaichi, I was much struck with the politeness of the little boys and girls, who ran out into the middle of the road, and with bows that reached almost to the ground, did obeisance to us. And was not Takenosuke elated when, being probably mistaken for an official, he also came in for a share of the salutations? Throughout the whole journey, the courtesy and beauty of the children, not least of the little boys, were quite charming,

The sun was now setting, and the country appeared more open and bare than that through which we had recently passed. At Onuma we learned that Yoshida was right in front, on the slope of Fuji, where we could observe patches of snow. The moon rose, and cast a clear pale light upon the vast white mountain, which now rose in impressive isolation before us. Its sides sloped down so as to

form an almost perfect cone, with a small piece of the angle at the apex broken off symmetrically. There was no rival elevation to dispute its title to preëminence; but where its gradual declination had begun to run nearly horizontally, hills of not more than 2000 feet above our position arose like a reef around a coral island. As we steadily walked through the moonlight, there was not a breath of wind or a sound to disturb the stillness, except the gurgling noise of the dark Katsura-gawa, which rushed with rapid current on the left side of our path. At times, indeed, our course took us between two streams which flowed almost on a level with the road. In spite of the inspiration of the scene, we both felt tired, and the clear air was very cold. But we held on vigorously, knowing that every step brought us nearer shelter.

A house at last! This must be Yoshida. We inquire, and are informed that it is. Marshall, when here before, had very comfortable lodging at a *honjin*, or Daimiyô's inn, and we eagerly scan the houses as we pass, in search of it. But it cannot be seen. This is very bewildering, and we ask again if this is really Yoshida. 'Yes,' we are informed, 'but Shimo (*i.e.*, 'Lower') Yoshida.' Kami ('Upper') Yoshida, it appears, is further up the hill.

A few minutes' walk brings us to the long ascending street of that village. We had sent our servant

Takenosuke on before, and, unfortunately, had proceeded in advance of our baggage, which must be some distance in our rear, as pack-horses generally travel very slowly. Our first care is to look out for our servant, but neither by search nor by inquiry can we get any clue to his whereabouts. Just as we are in despair, we catch sight of the gates leading to the principal house of the village, the *honjin* where Marshall was formerly entertained. We arouse the inmates, and are soon received with the utmost hospitality, the maid-servants taking off our boots, while the men go and light up the principal room (that formerly reserved for Daimiyôs, as is evident from its being of slightly higher level than the others), and carry in a handsome pair of *hibachi*, or charcoal stoves. The master of the house, a venerable-looking old gentleman with a grey beard, comes and pays his respects, and we endeavour to make ourselves comfortable. A messenger is sent to inquire for our servant, and in five or ten minutes that worthy makes his appearance, explaining his absence by saying that, feeling unwell, he had taken a rest in a house in the village.

But our provisions and extra clothing have not yet arrived, and, in spite of the *hibachi*, we begin to feel most uncomfortably cold, especially at the feet, which are slipperless. Except in their kitchens, the Japanese never have open fire-places; for heating

purposes they use charcoal, the glowing pieces of which are placed in a brasier, the *hibachi* already referred to, and set down on the mats in the centre of the room. This arrangement, besides generally affording but indifferent warmth, is apt to affect the health, for the charcoal fumes, filling the air with carbonic acid, become very oppressive. Meanwhile some excellent lobsters are brought in; but we have hardly any spirit to eat them, and in desperation we call for the best *futons* in the house, as the intense cold is intolerable. A few minutes later, we are in bed, overcoats and all. Just as we are beginning to feel somewhat comfortable, the arrival of the baggage is announced. If the intelligence had arrived only a little later, it would have been vain to think of arousing us; but, as it is, we get up, make our beds, change our clothing, and in a wonderfully short time are fast asleep.

One glimpse of next morning was enough to repay us for the discomforts of the previous evening ten times told. Any one who could have felt otherwise than happy amid the brilliant sunbeams that sparkled upon the pearly snow-crystals must have had some fearful grief gnawing at his heart. And a step on to the verandah revealed that kingly cone of matchless symmetry, rising right from where we stood arrayed in a gleaming robe of spotless white, like a priest at the shrine of the Most High.

In front of our room was a little court laid out tastefully with a rockery and artificial waterfall. A room in an adjoining wing was fitted up as a Shintô shrine, the altar, mirror, tablets, drum, and the other simple accoutrements of a temple of the indigenous faith being conspicuous.

On making inquiries of our host regarding the distance round the mountain and the most suitable route, we were informed that by the shortest road it was about thirty *ri*. The north side was very little frequented. The nearest village in that direction was Naruzawa, three *ri* from Yoshida, after which a very lonely road of six *ri* led to Shitoäna, at lake Akaiki. Learning this, we resolved to accomplish the most difficult part first, going round the mountain in a direction opposite to that of the hands of a watch, for we were now on the north-north-east side.

As a small gift to our friends for their hospitality, we left a tin of red herrings.[1] Their mode of thanking us was most interesting. First, the two male attendants came in side by side, and kneeling down abreast, bowed their heads to the floor; then the master followed, going through the same ceremony.

It was close upon ten o'clock before we got started.

[1] Fish (*sakana*) and rice-beer (*sake*) are customary congratulatory gifts among the Japanese. Fish is so appreciated, that a secondary meaning of the word *sakana*, is 'relish.'

MOUNT FUJI AND KAWAGUCHI LAKE

(From a Japanese Painting)

Leaving the house by a back entrance, we found ourselves upon a moor, through which a footpath led between piles of scoriae mingled with long yellow grass. On the left, Fuji stood clear against the blue sky, a dense forest covering the lower part of its slope, but the upper portion a mass of unbroken snow. Yoshida is 2650 feet above the sea-level, and the mountain therefore rose above us to a height of more than 9700 feet, as its own altitude above the sea is 12,365. Its form from this point appeared even more than usually regular, and the ridge at its summit seemed narrower than as viewed from Tôkiyô, and almost perfectly horizontal.

At two huts we turned into a side path on the left, and soon entered a pine-wood. In a little hollow there was thick ice, on which I took a slide for the first time since leaving Europe. All around was complete solitude, if we except a woman gathering sticks. An opening in the trees on the right gave a pretty glimpse of the bright blue water of Kawaguchi lake, lying in the lap of the hills. And as we emerged from the wood, we came suddenly upon a village sleeping in a hollow. This we felt sure was Naruzawa, as our Yoshida friend gave us to understand that that was the first village we should reach. But we were mistaken. This was Odamura; Naruzawa, we were told, was a few *chô* further on. So we continued our walk. The path now skirted

the base of a grassy hill, perched high on the slope of which lay a little cot with a zig-zag track leading up to it. As we advanced, the ridge on the right became barer; near the base it was fringed with pines, but further up, its slope was treeless and yellow, until at its summit there stood revealed a picturesque clump of birches with their stems gleaming silvery against a sky of ethereal blue. We were glad now to see Naruzawa lying at the base of Fuji, in a curve of the ridge on the north.

The village containing no *yadoya*, our servant went to seek the *kochô*, or headman. After a little delay we were taken to that dignitary's house. He was a wood-cutter by profession, as was evident from the beams in front of his dwelling, at one of which a man was vigorously sawing.[1] In appearance he was strong and above the average Japanese stature; his face was round and honest; his hair, unlike most of the peasants around, he wore in the European style, if hair left uncombed might be said to be worn in any style at all. His wife was quiet and modest, less coarse-looking than might have been expected of one so far removed from the ordinary haunts of men. Great hospitality was shown to us, and, on asking for whatever they had in the house, we were much pleased to be served

[1] The teeth of a Japanese saw are arranged in the reverse way from those of a European one.

with very fine mountain honey. Ever since our arrival, however, crowds had been collecting in front of the house, and very soon we were the interesting study of what appeared to be the whole population. We tried to satisfy their curiosity, by letting them gaze at us freely for some time, but at length, getting tired of it, we shut the window. But they were not to be baffled. Pressing right into the kitchen which adjoined our room, they continued their inspection from that standpoint. They consisted mostly of women, chiefly girls, many of them with babies on their backs; and I am sorry to say that, although I am certain that curiosity and not rudeness was the cause of their pertinacity, I cannot speak favourably of them as far as cleanliness is concerned. Scabby-headed children, wizened hags, grimy youths and maidens, boys and girls who stood very much in need of handkerchiefs, faces marked with small-pox or with plasters covering sores, clotted hair far from sightly — altogether, though a good-humoured, it was not an attractive crowd. Surprised at the more than ordinary curiosity evinced, we asked our host if foreigners had ever been here before. Only on one occasion, he answered.

Shitoäna, we were informed, was only four and a half *ri* distant; and our host was requested to provide three horses to carry ourselves and baggage thither.

We had seen several in the village, and were therefore surprised at the evident hesitation in obtaining them. Four and a half *ri* were surely not too great a distance for one afternoon. After considerable delay, our host came to say that he could provide two pack-horses, and we consented to use these among the three of us. Marshall was the first to mount, and, as he did so, as well as after he was seated, I noticed a somewhat ominous undulation of the saddle. On mounting my own animal, the equilibrium of the saddle did not strike me as being much more stable.

Quietly and slowly we rode out of the mountain hamlet, bidding '*Sayonara*' to the natives, whom we had put into extra good humour by scattering some small coins among them. The road for a mile or more led through scoriae, skirting a pine-wood on the right; on the left, beyond young pines and scoriae appeared dark-brown moorland, then some white snow spots, further up a dark forest, and lastly the imposing white cone. Several miles in front and somewhat to the right rose a dark half-wooded ridge; opposite this, and thus before us and somewhat to the left, was the round hill called Omoro-yama, which from our view-point formed the only considerable irregularity in the slope of Fuji, although it was too far from the summit to mar the general effect of conical symmetry.

We now entered a forest, winding along a narrow, irregular bridle-path between moderately high fir-trees. On each side of the track, snow lay a foot deep, while that on the track itself had been trodden into an almost continuous mass of ice. Riding a horse in such circumstances was not a position to foster a feeling of security, especially when ascending or descending the numerous ups and downs along the route. Ever and anon the stillness was broken by our mountaineer guides shouting encouragement to the horses, so that with one bold effort they might scramble up some slippery incline without stumbling. My feeling of insecurity was not removed, when I felt myself gradually and quite helplessly slipping with the saddle down the right side of the horse. I shouted in time, however, and with the help of my guide got righted. Only a few hundred yards further have been traversed, when, in the endeavour to keep from falling down on the right, I am slowly but surely slipping in the contrary direction; happily I again get righted. But there is a formidable-looking slope in front, on which Marshall's horse has nearly fallen. Taking a firm hold of my horse's mouth, my guide makes a rush forward and tries to cheer the animal up the slippery incline; a brave attempt on the part of the animal follows, but in vain; it falls on its knees, and I find myself quietly slipped out of the saddle

on to the ground. No harm done, however; so up I get, and jog along as before, the only break in the stillness being the wild snatches of nasal minor song into which our guides suddenly burst at intervals and as suddenly stopped. After some time, the forest changed its character: hitherto it had consisted almost exclusively of firs; now tall pines and beeches rose around us, the latter and many other trees leafless. Our position was intensely romantic. Fallen trees lay at random on each side of the path, and the remaining stumps, each topped by a ball of snow, looked spectre-like, as with various weird forms they stood in the dead silence. For the silence was such as could be felt. A serene sky could be seen between the branches overhead, unflecked with a single cloud; not a breath of wind moved a leaf; not a bird, insect, or living creature of any kind reminded us of life. Behind, before, and around, nothing but motionless, unending vistas of trees—

> 'Forest on forest hung about our head
> Like cloud on cloud. No stir of air was there,
> Not so much life as on a summer's day
> Robs one light seed from the feather'd grass;
> But where the dead leaf fell, there did it rest.'

Through the trees on the western side, a ruddy glow announced the majestic departure of the sun behind the hoary trunks and labyrinths of boughs, and twilight shed its waning light upon the forest.

Presently the ground became more hilly, considerable hollows appearing on both sides, and soon, on looking up, we could see that we were skirting the base of Omoro-yama. A little further on came a glimpse through some leafless boughs of the sacred cone almost blending with the twilight sky, and then we emerged upon a wide bleak moor covered with long yellow grass. Ten miles of forest had been traversed, for we had learned on the way that the distance from Naruzawa to Shitoäna was four and a half mountain *ri*, *i.e.* *ri* of fifty *chô* each, or more than six statutory *ri* of thirty-six *chô*;—this explained the hesitation in getting pack-horses. The queenly moon had risen with her courtier stars to reign over the night-world. On our left was the presence of the sacred mountain, lying pale and serene, as if robed in its death-shroud, a downy cloud steeped in moonlight resting on its forehead. Looming dark through the silver beams, a bleak ridge appeared beyond the sweeps of moorland, and toward this our course was directed. It was evidently the same range as had bounded the horizon in front of us when we started. Looking back, we could distinguish the round summit of Omoro-yama rising from the forest. Impressed with the sublimity of the scene, we wended our way across the waste in silence. Even the monotonous songs of the mountaineers now came at wider intervals. For

several miles we continued in this way, when suddenly we found ourselves entering a wood, the greater width of the road in which indicated the nearness of some abode of man. The barking of dogs, evidently at no great distance, changed hope into certainty, and at eight o'clock we entered the courtyard of the principal house in the hamlet of Shitoäna.

The host was summoned from a cottage opposite, and we were admitted into a large kitchen with black rafters above and an open fire-place in the centre of the floor, in which a fire of logs was speedily kindled. Here we sat warming our feet, while some supper was being prepared, the fickle flames alternately revealing and leaving lost in the surrounding darkness the forms of the inmates. These were all men, and as we sat on the mats at supper we had some conversation with them round the fire. One of them had been in Yokohama, and fancied he was making himself more intelligible to us by interlarding his language with such words as *peke*, *maru*, *sarampan*.[1]

[1] These and other words heard in the 'pidgin' of the open ports would seem to be of Malay origin. Newcomers are apt to imagine that they are Japanese, and the Japanese who use them no doubt believe them to be European. *Peke* conveys the idea of putting away, disliking, etc., and the others have similarly extensive applications. The writer once heard of a foreigner in the interior of Japan, who among certain of his friends had the reputation of understanding the Japanese language; but this reputation turned out to be based on his having once been overheard to address a Japanese dog thus: 'Peke (or rather 'Peggy'), you rascal,' accompanying the expression with an angry kick!

He also managed to air a few genuine English words.

We had seen no signs yet of a bedroom, and fancied that the kitchen was the only place available as sleeping quarters; it was therefore an agreeable disappointment on being conducted across a corner of the yard to another wing to find some rooms very similar to those we had seen in the *honjin* at Yoshida. Sleep did not forsake us, and we were soon in the land of dreams.

Serene and bright as ever dawned the morning upon mountain, moor, and hamlet. Rising betimes, we took a hearty breakfast, and resumed our journey on foot. The pack-horse carrying the baggage was led by our friend of Yokohama experience, and was bedecked with somewhat gaudy trappings and jingling bells. A very few steps took us out of the cluster of cottages, and we emerged upon a wide tract of moorland, commanding a grand view of the isolated cone, which here, as elsewhere, presented an appearance of wonderful regularity, although the ridge at the summit sloped slightly downwards from right to left. The wrinkled range which we had been approaching the previous night was, of course, still on the right and running parallel to the direction of our route. Soon above the long stalks of grass in front came a glimpse of the sea, and, as we advanced, the stretch of blue water widened. Beyond

it the mountainous peninsula of Idzu arose, appearing to form part of the reef round the mountain, for the range on our right stretched quite to the shore, bending to the left as it approached the sea, and thus answering to the mountains of Idzu, from which the gulf separated them.

A slight accident occurred. This was the sudden bolting of our horse, which, after rushing off with violent jingling, finally deposited all our baggage on the ground and stood still, as if nothing had happened! A few minutes sufficed to set things right again, and we walked on through the bright exhilarating air, but pausing at intervals to gaze upon the amazing beauty of the scene that was unfolding itself. With the most elegant of slopes the mountain swept down to the sea, inland a wild moor and a dark and light-brown range faced the pyramid of snow. Undulations with spiral firs gradually revealed themselves in front, and by the time we were out of the moor and traversing a more fertile region, the horizon-line of the Pacific was visible for some distance.

Within a few yards of the village of Kamiide, we diverged to the right along a narrow pathway which led to Shiro-Ito no Taki, or the Silver Rope Falls. On each side the land was considerably cultivated, and pretty clumps of spiral conifers and little tombs lent picturesqueness to the scene.

Before reaching the falls, we turned to gaze upon a sight of surpassing beauty, Fuji's slope spreading out in a most gradual sweep, until it lost itself in a golden sea. The rock over which the waters fall is somewhat semi-circular. There are two main falls, appearing to an observer on the left, one a solid sheet of about twelve feet broad and called the Male Fall, and the other a thin veil called the Female Fall; to the right of these, and occupying a much wider space, are many cascades and innumerable silvery threads of water issuing from crevices and from below moss and shrubbery. The height of the falls is about 110 feet. The pool below was beautifully clear and green, and as the graceful lines of water dropped in, a rainbow of exquisite tints was formed. Above and beyond all was the spotless presence of the sacred mountain embedded in a sky of intensest blue. Close to Shiro-Ito no Taki, a sister stream falls in an impressive cataract of equal height, and no less than thirty feet in width.

At Kamiide we engaged two pack-horses, on the bare backs of which we put *futons* and rope stirrups, and thus mounted we commenced a somewhat ridiculous, and, on account of the sharpness of the animals' backbones, uncomfortable ride to Ômiya. Our baggage had gone on in advance. The country became richer. Fields, villages, and wooded hills and mountains rose on the right; on the left was a

complete view of Fuji. Shortly after passing a luxuriant grove with a pagoda, we entered the long town of Ômiya. The hour was now two P.M., and as the next village on our route was several *ri* distant, it was resolved to rest here for the night.

The Japanese are generally very kind in their treatment of the lower animals, but I witnessed a sight in the courtyard of our *yadoya* at Ômiya, which revealed a repulsive delight in inflicting pain. The victim was a cat, and the cruelty was no worse than might readily have been met with at home; still it was none the less blameworthy. All along the route, too, I had noticed fowls walking about in a mutilated condition, through the best of their feathers having been plucked.

At sunset we went out and had a fine view of the mountain empurpled in the waning sunlight, a full moon rising above its peerless slope, which could be seen for miles and miles sweeping towards the sea. This being its sunny side, it was not so completely covered with snow as on the north, but its general symmetry was superior to that presented at Shitoäna, and almost equal to that at Yoshida. The country, too, was more fertile; bamboos, tea-plants, etc., etc., appeared in profusion, and picturesque cottages dotted the lower slopes. A crowd of wondering children accompanied us in our stroll. As I

desired to purchase some photographs, I entered a book-shop in the town. The merchant, a gentlemanly-looking old man, was extremely polite, and promised to send some views in the evening. These came, and we selected some of them, but we could not prevail upon the man who brought them to accept payment; he said his master had sent them as a present. Next morning we left a tin of salmon for the generous old gentleman.

The hoarse crowing of a cock in the courtyard of the *yadoya* aroused us some time before the sun had risen, and seven o'clock saw us again on our way, accompanied by a pair of pack-horses. Through the grey morning we quietly passed up the long street of Ômiya, and through the pretty lanes that adorned the lower mountain slope, steadily, though gently, ascending, and bearing over towards the valley between Fuji-san and Ashitaka-yama, the latter of which rose sharply from the moorland in front. Behind, the horizon was bounded by the furrowed ranges which had been conspicuous in the previous day's journey; but, as we got higher up, we caught sight of loftier and intensely white peaks beyond—the alpine ranges on and near the frontiers of the province of Hida. Spurs from the nearer mountains ran into the sea as far as the coast line was visible. To the left of these headlands, stretched the horizon-line of the ocean, fringed with a border

of low grey clouds. This was terminated by the dark hills of Idzu, which again had hardly merged into more level land when the peaks of Ashitaka-yama arose. The view on our left consisted, of course, of Fuji. Between the mountain barrier in our rear and our present position lay the fertile wooded valley of the Fuji-kawa, through which the winding channel of that river could at intervals be seen meandering, until it poured itself into the ocean beside a little town. Nearer us, the wooden roofs of Ômiya lay on the slope.

We had proceeded a mile or two, and had reached a more open space, when a magnificent sight presented itself. The top of Fuji, which, in common with the rest of the snow-covered cone, had hitherto been of a dull grey, began to be suffused with a golden glow, which slowly spread, until the whole was alive with sunlight, and, immediately thereafter, the beams appearing above the long ocean cloud-line brightened the whole landscape.

The path now emerged upon a long stretch of uneven moor, from every part of which the view was sublime. An irregularity in the side of Fuji-san began to appear, and gradually increased as we advanced. This was Hôyei-zan, the only considerable breach in the mountain's conical symmetry. It is interesting as having arisen during the last volcanic eruption, that of 1707-8, and derives its

name from Hôyei, the name of the period in which that occurred.

After resting at the small hamlet of Sekotsuji, picking up an extra horse, and passing through Jurigi, another poor hamlet, we found ourselves in a small forest mostly leafless, close to the fir-wooded inner slope of Ashitaka, on which many wreaths of blue smoke marked charcoal-burning. Looking up at the summit of Fuji, I could see that snow was falling, and soon a few flakes alighted upon ourselves; but happily the air immediately cleared again. An open and much wrinkled valley now lay in front, and we began to descend along a road much improved and lined with stately spiral conifers. At one o'clock we entered the pretty village of Suyama, lying cosy amid rich foliage.

Two o'clock saw us again on an open moor, this time with three pack-horses, and gently descending. The weather was bright and pleasant, but the wind somewhat high. Possibly the latter circumstance excited the horses, for they showed signs of restiveness. At length they fairly ran off, all three at a mad gallop over the prairie, that on which Marshall was mounted running furiously up a mound, and depositing both him and his baggage on the grass. Before long, however, they were all recaptured, and, having sent back one, led by a woman, which was more excited than the others, and

possibly the cause of their restiveness, we continued on our way. A mile or two more of moor, and we entered a fertile valley; and after a beautiful walk through lanes and hamlets, we reached at five o'clock a pretty *yadoya* at Goten, or Gotemba, situated about a hundred yards apart from the main street of the village. Here we were shown into an upper chamber, which commanded a fine view of the mountain behind a foreground of cryptomerias and pines.

The night was the last of 1876. As midnight approached, we opened the sliding windows to see how the old year would die. All-imbuing floods of moonlight and unbroken stillness awaited the event. Behind the dark groves the white mountain rose into the upper heaven—like some great monarch lying in state, with the tall crytomerias keeping watch. Solemnly the year passed away among the sacred mountains of Japan, and the scene must ever live in our memories as an inspiration.

My first care on awaking and remembering that the new year had come was to open the shutters and witness how it had dawned. And if the appearance of nature on the first morning of a year has any connection with the days that follow, surely never did a new year's morning augur more favourably. The sun had just risen, and was suffusing the mountain with a glow of exquisite pink, while just above the northern slope, the form of the full moon

appeared in a calm, blue sky, paling in presence of the more imposing luminary of day.

Living in a country so far removed from our own geographically, and, moreover, so long isolated from the rest of the world, one is struck almost more by the similarities of custom between its people and ourselves, than by the differences, numerous as these are. We had not been long awake before our hostess made her appearance, and, after a due salutation—'*Nentô no go Shûgi*' (A Happy New Year)—asked if we would condescend to accept some of her new year's cake. She likewise presented us with some peculiar roasted potatoes. The cake was composed of pounded rice, and was not unlike a thick newly-baked 'scone.'

About half-past eight we proceeded on our way through a beautiful avenue sentinelled by tall cryptomerias, for a little by the side of a prattling brook, and thence along an avenue of *matsu* (pines). The richness of the evergreen foliage, the brightness of the sky, and the genial warmth of the sun, were so appreciable, that it really required an effort of imagination to conceive that the season was mid-winter. The snow-clad Fuji-san, sublime in itself, imparted a charm to, as it received one from, the fertile lands behind which it rose. The road now became opener and somewhat steeper, and the sandy lava which composed it being a little fatiguing for

walking, we were glad to cool ourselves at a stream in a little dell near three water-wheels.

The village of Subashiri, five and a half miles from Gotemba, was entered about ten o'clock. Of all the places from which the mountain is climbed, it lies nearest the summit, and is therefore the most popular starting-place for making the ascent. Viewed from its street, Fuji presents a less regular appearance than from any other point, as the full projection of Hôyei-zan is visible, marring the left slope. The village is prettily situated between a range of hills on its north-east, and an extensive forest of *matsu*, which covers the slopes that sweep from the base of the lava cone. Just now every house displayed in front of its door the imperial flag, a red ball on a white under-ground, in token of rejoicing at the dawn of a new year.

We engaged *kago* to take us on to Yamanaka, a distance of five miles. A *kago* is a sort of sedan-chair, but is really little more than a basket adapted for squatting, attached to a stout pole running lengthwise and resting at each end on the shoulder of a bearer. Such being its nature, it is easily imagined that the chances are rather against than in favour of a foreigner's finding much comfort in one. In the first place, I have never yet heard of a Western who could squat with anything like ease; and, secondly, a carriage constructed for a Japanese

is not likely to suit the greater height and bulk of a Western. My first idea was to sit straight with my legs dangling out on each side; but I found this was impossible without the removal of my hat, as the roof was too low. Moreover, when the vehicle had fairly started, my feet began to scrape periodically upon the ground, to the inconvenience of both myself and the bearers. I therefore resolved to draw them in, but, this done, was at a loss to know where to put them. I placed them against the lower beams of the framework in front, but, as they sometimes came into collision with the foremost bearer, this arrangement had to be abandoned. Happy thought! I will stretch them out and rest them at the upper corner of the *kago;* in this way, too, it will be possible for me to get on my hat, as the raising of my legs will cause my body to sink more into a reclining position. I seem to have hit upon the best plan at last. Tramp, tramp, pant, pant, on go the men, and with each jerk further down slides the upper portion of my body towards the bottom of the *kago.* Oh dear! I am certain there is a bone in the small of my back that was never there before. Besides, this is a very unnatural posture; my toes are at least a foot higher up than my head. I am certain that my chest is getting hopelessly contracted, and, in addition to a difficulty in breathing, I feel my legs extremely cold on

account of their unprotected position. But I must be quiet, for we are now in the narrow pass of Kagozaka. The path is half way up a very steep slope of barren gravel, and so narrow that I can see nothing of it. The unbroken declivity above and below does not inspire a feeling of security. At length emerging from this defile, we stop at the rest-house, which marks the top of the pass. I am glad to get out, if only to satisfy myself by experiment that my recent posture has not distorted my shape beyond all hope of recovery.

Yamanaka now appeared a little below our position, its waters a deep blue among light-brown hills. A gently descending road skirting a bleak moor, behind which rose Fuji, once more all but symmetrical, and thence following the mountainward shore of the lake and penetrating a wood of leafless trees, led us to the village of Yamanaka. After lunching here, we walked across a moor to Yoshida, our old friend the Katsura-gawa, which takes its rise from Yamanaka lake, flowing on the right. Passing Araya with its temple grove, we walked right up to the *honjin* at Yoshida, from which we had set out four days before, and congratulated one another on having to an inch made the circuit of Fuji. Twilight and comparative darkness overtook us on our way back to Yamanaka. The night was calm and fine, and fires burning on

various hills around looked romantic, as we wended our way across the lonely moor.

Early next morning, two travellers might have been seen issuing from the village of Yamanaka, and resolutely holding forward in the direction of Subashiri. Both were closely muffled, for thick flakes of snow were falling quietly but resistlessly around, filling the air with a white mist which left but little of the landscape on any side visible. The one walked a few yards in advance of the other, dressed in a dark brown overcoat and a fur cap, while his companion followed, enveloped in a long grey coat which reached nearly to his ankles, and having his head protected by a white wideawake and an umbrella. These travellers, I need hardly say, were Marshall and myself.

When we arose after a very cold night, for not only had the thermometer been low, but our means of shelter had been very insufficient, we saw, on looking out, that a change had taken place in the weather. Instead of a clear sky and bright sun, a dull grey hue hung over everything; and before we had walked out to the foot of the lake to see the place where the Katsura-gawa issued, snow had begun to fall. Since starting, we had been joking about getting 'snowed up,' and we had even sent to some of our Tôkiyô friends who had predicted this fate for us, postcards representing our condition

as critical, and appealing for succour; but now the aspect of affairs brought that contingency somewhat forcibly before our minds, and it was therefore resolved to get out of this mountain region as fast as possible. Retracing the steps we had taken under such different auspices the previous day, we felt, in spite of the snow, contented; for had we not accomplished the aim of our tour, viz., the circuit of Fuji-san, and that too in, for the season, the very perfection of weather? We only hoped that this sudden atmospheric change would not cause delay at the very end of our trip.

On we pursued our way, through the pass of Kagozaka, along the pine-lined road to Subashiri, down its sloping street and by the bank of the babbling brook of yesterday, traversing a scene which but twenty-four hours before had looked almost like midsummer, but had now donned the garb of midwinter. About noon we entered the *yadoya* of Ômiya Shôzaimon at Gotemba, the same as had entertained us two nights before. Taking off our wet shoes and stockings, and getting these and our coats dried at the open kitchen fire-place, we were soon comfortably despatching a Japanese lunch, with warm *sake* (rice-beer) as beverage. *Sake* is like pale sherry in colour, and when at its strongest contains about the same proportion of alcohol as does weak sherry. There is a sourness in

its taste which may not at once please the Western palate; but we found it very grateful.

Between one and two the sun suddenly broke through the clouds, and the latter dispersing like a flock of sheep into the midst of which some alarm has entered, speedily left large tracts of blue sky visible. The prospect looking so bright, it was determined, in spite of the dissausions of our hostess and her pretty daughters, to cross at once the pass of Otomi, which separated us from the valley of Miyanoshita, by which we intended to proceed to the Tôkaidô, the main road leading to the capital. We considered that, notwithstanding the snow which must still cover it, the pass would be more easily traversed this afternoon than it would be next morning, when a night's frost would probably have made the roads dangerously slippery.

In a few minutes we were mounted on pack-horses and making for the mountains. The winding path which led over the barrier of hills proved freer from snow than had been anticipated, and the ascent was made without inconvenience, while a magnificent landscape opened out behind. From the summit of the pass there was commanded a sublime view of Fuji, as striking as any we had yet witnessed. Stretched out in panorama lay the fertile regions around Gotemba, the lines of trees forming black borders to patches of snow; above

this a panoply of fleecy clouds spread horizontally, forming a base to the cone of the mountain, which towered aloft into the upper expanse of blue. On the other side of the pass, the prospect, though less imposing, was highly interesting. To the right could be seen part of the frozen waters of lake Hakone surrounded by brown hills, beyond which the blue mountains of Idzu lined the horizon; more to the left, a glimpse of the distant plain appeared beyond the heights that formed the northern side of Miyanoshita valley, and overhung with their nearer spurs the village of Sengokuhara, lying almost vertically beneath us. After a very steep descent, we took quarters in this hamlet, warming our hands and bathing our feet at an open fire, beside which squatted an asthmatic old woman. Hard frost had set in.

We awoke to find the air beautifully clear, but intensely cold; and the discovery that along two sides of our room there was an opening in the windows of about half an inch in width, explained the trouble we had experienced during the night in making ourselves warm. The severity of the frost was shown by the fact that, before we had finished our ablutions, the water which dropped on the verandah was frozen; our boots, also, were so hard that we had some difficulty in getting our feet into them.

After some miles of moor we reached the lower stretches of the picturesque valley of Miyanoshita.

A short distance from Sengokuhara, the path ran close to a high hill, from the top of which steam was issuing, spreading widely around a strong smell of sulphur. This was a volcanic spring called Ô-jigoku, *i.e.*, 'Great Hell.' We passed through the lovely little watering-place of Kiga, with its *yadoyas* raised on piles above the rushing waters of the Haya-kawa ('Swift River'), and overlooked by pine-clad heights. Immediately thereafter, Miya-noshita was reached, another resort celebrated for its natural hot baths and fine scenery, somewhat larger than Kiga, and as romantically situated. Here the Mikado spent some time during a recent summer. From a natural avenue that skirted the hillside some height above the stream, we descended to Dôgashima, romantically set on a small stretch of ground almost level with the river and overlooked by a waterfall, which leaps down the all but sheer declivity between the road and the village. About a *ri* further on there was a descent to Tono-zawa, also close to the river, and about noon we entered a large *yadoya* at Yumoto, the most seaward of the chain of watering-places.

Before lunch, we had a plunge in one of the baths of hot sulphurous water attached to the *yadoya*, intruding unexpectedly upon the ablutions of two young ladies. The temperature was just high enough not to be unbearable; indeed, immersion

had to be performed by degrees, to prevent the body from receiving a severe shock.

The lovely scenery of this valley enticed us to linger; but we had made up our minds to proceed to Tôkiyô without delay. Miyanoshita has its disadvantages too; for, being only a day's journey from Yokohama, it is much frequented by foreigners. This means of course that one has to keep himself on his guard against being 'taken in.' The people, too, have in many cases lost some of their intuitive politeness, and even the *nesans*, albeit as pretty as ever, have, from the natural coquettishness which they possess in common with all their Japanese sisters, lost a good deal of that simplicity which is its charm, and acquired in its place a boldness which is not becoming.

Resuming our journey after lunch, we soon found ourselves on the Tôkaidô, the coast highway between Tôkiyô and Kiyôto. It was as broad as an average country road in England, and at those parts where it was free from towns or villages, was lined with rows of handsome pine-trees. The number of these open stretches, however, was not so great as might have been desired; for the rule seemed to be, a mile of uninteresting street followed by half a mile of country, until its counterpart in the next village was entered. Here and there rural intervals of several miles occurred. However, as

we passed along, the sky was bright, and the inhabitants were gay in holiday costume, for the day was the last of the three holidays observed at the opening of the new year. From every house waved the imperial flag; before the doors stood branches of bamboo and pine, one of each erect on each side; and looking in one could see the sacred cakes piled up in front of the family shrine. Everywhere there was merriment—bright colours, laughing faces, songs, music, shuttle-cocks bounding and rebounding, tops spinning, harlequins dancing, drums beating. Even the priests that were occasionally met looked sleeker than usual, as they walked along benignly in their varicoloured silk robes, some of them attended by pages. It was evidently a red-letter day for them too.

Two *ri* from Yumoto, we reached the sea at the castle-town of Odawara, through the long main street of which, and by the highway with the sea on our right, *jin-riki-shas* conveyed us the four *ri* to Ôïso. Our quarters here were very pleasant, for our room looked immediately out on the sea, commanding a pretty view of the precipitous shores on the eastern side of Idzu, while far out on the horizon smoked the volcanic island of Ôshima. The sound of the waves lulled us into a more soothing sleep than we had enjoyed for some nights.

Next morning we crossed by ferry the mouth of the Katsura-gawa, at that point known as the

Baniu-gawa,[1] and thus extended our knowledge of that stream, having previously witnessed its source and travelled many miles along its banks. Kanagawa, nine *ri* from Ôïso, was reached in time to catch one of the afternoon trains to Tôkiyô, and thus ended our tour round Fuji-san.

ITINERARY.

	Ri.	*Chô.*
Tôkiyô to Hachiôji	12*	0
Hachiôji to Yoshida.....	18	30
Circuit of Fuji	30*	0
Yoshida to Odawara.....	15*	0
Odawara to Kanagawa	14	32
Kanagawa to Tôkiyô	7	19
Total distance	98	9

or 238 English miles approximately.

[1] This unscientific habit of giving a river different names at different parts of its course is very prevalent in Japan.

* These distances are only approximate.

JAPANESE BOATS—*(From a Japanese Painting)*

CHAPTER VII.

JAPANESE STUDENTS.

Proverbial Devotion to Study—Preparing for the Entrance Examination—The Entrance Examination—At Lecture—Attentiveness—Good Humour—Acuteness—Decorum—Perplexing Questions—Disproportional Development of Memory—Extracts from Essays—Long Sick List—Neglect of Physical Exercise—Overwork—Affected Indifference to Matters purely Japanese—Patriotism—Narrow Intellectualism—Sense of Honour—Quiet Courtesy—Imitativeness—Minds Clear rather than Deep—Academic Honours gained Abroad—Originality not wanting—Quick Development and Rapid Decay—Self-Conceit—Gratitude—A Tombstone at Uyeno—A Memorial Painting—Extracts from Letters—The Future of Japan hopeful.

'HE studied by the light of the firefly and the glare of the snow'—thus do men speak of the industry of a famous Chinese student. The statement might, without much exaggeration, be applied to many a student both of old and of new Japan.

I see a small room of five or six mats, almost bare of furniture, and with its darkness only a little more than made visible by a dim lamp. Immediately below the lamp stoops a squatting figure, on one side a small charcoal brasier, and in his hand a book which he carefully holds so as to catch as much of the light as possible. Outside, the wind is

howling, and cold gusts penetrate the chinks of the sliding shutters and windows, and cause the dim light to flicker. Hours pass, and still the bent form pores over the book. The entrance examination at the college in Tôkiyô is fast approaching, and day and night he must work.

Some such vision as this came across my mind as I looked upon the intelligent, but somewhat pale and anxious, faces of the youths who had presented themselves at the entrance examination, seeking admission into the college. Only a small proportion could be successful, as the number of entrants was strictly limited; but the vast majority of those before me bore signs of intense study with a view to the present examination.

The oral examination is going on, and I call upon one after another, to test their knowledge of English. Some have had little or no practice in English conversation, and it is only occasionally that the blank look of incomprehension brightens into a gleam of intelligence. Others again at once with a smile grasp the meaning of what is said, and answer with more or less fluency. All alike make a deep bow as they approach and retire, and answer with charming respectfulness.

Again, I am in my class-room in the college. Before me are nine ascending rows of students with black hair, pale or sallow faces, and black and

generally narrow eyes. All wear a blue uniform with brass buttons, and to the eye of a newly arrived European each might look very much like his fellow. But there are differences in both complexion and expression. Some are almost as white as ourselves —at least they appear so with their black hair throwing out the face in contrast, others are sallower or even slightly bronze-coloured. Some are decidedly good-looking, with a somewhat feminine type of beauty; the features of others are too irregular or too flat and heavy to be called beautiful. Some, especially in the front benches, are brighter than others behind, among whom are a few somewhat stolid faces. All alike are attractive, for every eye is bent on the teacher in studious attention. Whenever anything is written on the black board, there is a straining of eyes, many of which look through spectacles, and a quick writing on note-books. Evidently, no effort whatever is required to maintain discipline. If it does happen, as it often may, that a student in one of the back benches has become inattentive or fallen asleep, it needs only the mention of his name, or indeed of the number of his bench, to rouse him to a full consciousness of his duty. The eyes of all have a pleasingly courteous look: some have a half-smile, as much as to say appreciatively, 'Quite true, sir, that is precisely my opinion;' others look quietly business-like; others,

in the background, have an anxious appearance as if with difficulty taking in what is being said. Let there be the slightest attempt at a joke, and the faces of all, except some of those behind who have scraped into the college with a limited knowledge of English, are suffused with merriment, one looking at another to see that his gratification is shared. If the joke be in the form of a pun, it will take well, unless too abstruse for their knowledge of English; but if it be an account of how some one was 'sold,' the amusement will be greater still. And so the lecture proceeds, every one of the teacher's words being drunk in with such avidity, that his prevailing feelings can hardly but be gratification and a sense of responsibility. When such consideration is being shown for his teaching, it behoves him to take heed to his every word. How different this from similar work at home! No energy wasted in preserving order, full opportunity to use every talent in the work of instruction, and even stimulation to this in the eager and ingenuous countenances before one. Such teaching is not a task, but a delight.

The hour and a half are over, and the class is quietly dismissed. Several come up to the desk to have difficulties explained. Each, as his turn comes, makes a bow; and, when the knotty point is explained, the look of gratitude and the parting bow

are most engaging. Not a few of the questions are both ingenious and perplexing, showing remarkable acuteness in the student, and putting the teacher on his mettle. If some one makes a curious mistake, and his fellows notice it, great is the good-humoured merriment at his expense, and he himself also treats the matter as a good joke.

In each class of from thirty to sixty there were always several extremely clever students; but of course there were others whose abilities were not remarkable. So great was generally the difference in capacity and attainments between the most advanced and the most backward students in the same class, that one of my chief difficulties was to keep the class progressing with one front, to make the instruction sufficiently simple for the latter, and yet avoid making it unprofitable for the former. Another difficulty was in certain cases to know whether a correct answer was given intelligently or merely repeated from memory. Their past system of education had so developed the memory, more or less at the expense of the reflective faculty, and so fostered a slavish literalism and adherence to rule, that it was often quite impossible to discriminate, at least in written examinations, between intelligent knowledge and mere mechanical reproduction. It is unnecessary to occupy space with an account of my methods of teaching, as these differed but little from what

might have been adopted at home, say by a man teaching Latin in the Latin language; but it may be interesting to quote extracts from some of the essays handed in by my students. Some of the English I had to correct was both amusing and perplexing; the following extracts are from the better specimens:—

'The sun shone brightly, but as the gigantic trees were overwhelming the path, and the breeze came wafting the murmuring noise of the stream, I was quite free from feeling the hotness of the day. I sometimes stopped, reclining on roadside rocks to hear the sweet music of wild birds and to view a distant cascade that seemed like a column of white marble. I felt a great gratitude on the benevolence of nature, and was not fatigued at all though I had walked more than fifteen miles, till I came to observe a beautiful lake environed by mountains. It was greatly indented in the shore by small promontories and projecting rocks; its surface was so smooth that the hills, the trees, and everything else were all reflected in their true forms, and above all what pleased me most was Mount Fuji, which cast its snow-capped summit up in the sky, beyond the lake.'

'Man is endowed with two things, that is the feelings of pleasure and sorrow. Particularly beauty of nature gives great pleasure to a man of genius. And when such a man describes the scenery of a country for example, he can give exact idea of which his reader might easily form imagination when he reads his work. In fact I intend to give a general idea about the natural features of the province of Buzen which is my birth-place. But for the deficiency of my knowledge in the English literature I cannot describe what nature affords. Moreover I am almost stranger to the style of composition, and almost to the grammatical construction of sentences. Therefore I wish my reader with all my heart

that he would guess what I really mean in the following nonsense essay.'

'When we passed here and reached the neighbouring Maruyama, the sun was already near the ridge of the western mountain, spreading his golden beams over the hills, on one of which we were now. Here we entered into a tea-house to take some refreshment and food. The room which we selected was an excellent one; on the eastern side the entire view of the eastern mountains was presented, and on the west the whole city of Kioto and the country around were within our sight. When we looked towards the east, there was the artificial hot mineral spring open only a few years ago, and on turning our view to the west, the burning sun was just half hidden, giving the sky above a picturesque beauty.'

'A welcome vacation having arrived, I once went out with a little group of merry friends for the purpose of amusing ourselves by a short mountain tour. It was a warm spring day; the sun was shining brightly, the morning was enlivened with singing birds, and everything in nature seemed to smile. We all went on foot past gardens and orchards, then past corn-fields and green meadows. Talking and chatting in company greatly shortened the road and a few hours' walking brought us to a small village more than half a dozen miles from our town.'

'On my departure, my college friends—at least intimate ones—got up from bed, and accompanied me to the gate. Here I begged farewell of them all. As I went on they threw upon me an anxious look—anxious for my safe journey. And I was scarcely beyond their scope of vision when they made a kind and trusty parting sign by waving their noble hands. The night was beautifully clear. A silvery moon rode through a fleecy cloud and stars twinkled from the sky. Trees were drooping their branches as they were enjoying a slumber repose. No sound was heard save a chattering noise of a brook far at a distance, and nature seemed to be in perfect stillness. We had scarcely gone a *ri* beyond the Bridge of Senju which

is at a distance of two *ri* from here when the joyous morning bell of Uyeno announced the break of a fresh day. Red beams of the sun shooted from the horizon, yet heat was moderate; now and then a pleasant wind blew, and our flowing sleeves seemed to dance. How beautiful and enchanting was the scene!'

'Of course this treatise is not intended to involve the whole of Yamatomeguri; but it is expected to contain a rough description of all the places I had the pleasure of visiting. However, I am very sorry to acknowledge that the deficiency of my knowledge in grammar and rhetoric often leads me to write some clumsy sentences which will be very difficult for the reader to understand. Therefore whenever any of my kind readers met with such obscure sentences, I will be obliged to him, if he only ask me what I mean by them.'

'Now starting up the valiant two
Came back within the leader's view.
With torches' light, the General gave
One sharp glance on the hunter brave.
Of stature tall, with youthful fire
He well claimed any man's admire.
A savage hunting suit he wore,
His age lack'd two yet to a score.
High pleased the leader smiling gave
A set of armour and his glaive.
Now through the forest's low-brow'd arch
The whole, aroused, resumed their march.
Up, up again they strained their way,
Till to the top where dawning day
The gloomy world unmasking slow,
Reveal'd the battle scene below.

'The sun now rising bright and red,
Had scarcely power its beam to shed
On such a dark and dreary bed.

Its light yet far enough to show
The terrible fighting scene below.
It was a fair and gallant sight
To see the banners red and white
High tossing in the morning breeze,
The glittering stings of swarming bees;
But dread to hear the roaring yell
And clattering turmoil fill the dell,
For ere that morn began to dawn
The White had close their forces drawn.
Like gliding stones the castle squeezed
Those boasting 'Soldiers of the East.'
Yet each brave Red well kept his post
Against this thick besieging host.
So hail'd the archers' sharp discharge,
Vain the besiegers held their targe.
The bridge, though thrice the White had gained,
Still the defenders firm retained.'

I need hardly say that the last quoted effusion was due to no advice of mine. It was, without my knowledge, composed during the holidays, and brought to me with a request that I would correct it. The reader will admit that, while it would be a mistake to call it poetry, it is singularly free from errors in grammar or versification.

Every morning there was left in the secretary's office a list of the students absent through sickness. This was often unduly long. The reason did not lie in the prevalent habit among the Japanese of making *biyôki* (sickness) cover mental as well as physical indisposition; for there could be no doubt that the vast majority of the students were quite as

anxious to learn as we were to teach. Nor did it altogether lie either in the delicacy of many, or in the insufficient comforts of the dormitories. Overwork was undoubtedly the cause. Not content with attending classes most of the day, making their study encroach on the hours for recreation, and sitting in the common hall of the dormitory until the lights were put out, the more zealous would retire with their books to their rooms, and when these also were left in darkness, crouch under the lights in the passages, dressed in their overcoats and mufflers to resist the cold night air. On the night before an examination, groups of such shivering figures might have been seen, if any one had been traversing the comfortless corridors at untimely hours. No wonder that frames by nature none of the strongest should, in these circumstances, have succumbed to sickness and even death.

The frequency of sickness among the students, and their generally delicate *physique*, demanded greater attention to out-door exercise. For this end a football club was started. Different members of the foreign staff took part in the games, in which for the time being the students showed great interest, getting indeed so excited as to play at random in utter disregard of the rules of the game; but after the novelty was over, their devotion to study led most of them back to

their old sedentary habits. A passion for intellectual development seemed to blind them to the necessity of an accompanying development of the body.

These students belonged for the most part to the Shizoku (ex-Samurai) class. They included a few Kuwazoku, or nobles, one being the son of an ex-Kuge, and two or three the sons of ex-Daimiyôs (one of the latter, singularly enough, was a relative of the Daimiyô Naito, on whose *yashiki* the college now stood), and a considerable number were of the Heimin, or commonalty. A noticeable feature in their character was their patriotism. This was none the less intense because at times, in speaking with foreigners, they affected an indifference to matters purely Japanese. It is true that it was often difficult to get information from them on such a subject, *e.g.*, as the Buddhist priesthood. The question only provoked a laugh. They seemed to think it quite a joke that any one should show an interest in the absurdities of the popular religion and its contemptible ministers, with their old wives' fables and their utter ignorance of science. This affected indifference for purely national institutions they were generally too sensible to carry so far as some of the Europeanized merchants of Yokohama or Tôkiyô, with whom it was customary, in speaking to a foreigner, to bring in some

such remark as, 'Japan no good—very foorish—Ingurand awry.'[1] They were both too sensible and too well versed in English to make such a remark as that. Still, they did at times seem unduly to depreciate their country. But did they mean all they said? I trow not. Their manner of talk was largely due to politeness, just as when a Japanese host apologises for the vulgarity of his fare, and regrets that his respected friend should have to put up with the rudeness of his humble dwelling, and so forth. They no doubt thought such depreciation only becoming, and moreover it served to bring out in more striking relief their enthusiasm for foreign science. And much of this enthusiasm had its root in patriotism. The advancement of their country, they recognized, largely depended upon its assimilation of the civilization of the West. Leaving the things which were behind, they pressed on to those which were before. And, like not a few of their fathers before them, many of them showed a truly heroic perseverance in seeking to master the new learning, a few even dying in the struggle.

Their zeal for knowledge, I have said, seems to blind the students of new Japan to the necessity of physical development. It does more. It seems also to blind them to the necessity of moral, or perhaps I should rather say spiritual, development.

[1] All right (!)

'*Literae sine moribus vanae*' was the motto which I recently observed on the seal of an American university, and there is no truth which Japanese students need more to have impressed upon them. The mistaken notion that knowledge is virtue would seem to be implicitly, if not always explicitly, held by most of them. The vast majority are out and out materialists, or at least agnostics. Science is their panacea. The ancient religions of their country they regard as mere foolishness, and they never dream of asking themselves whether or not there may be a true religion as well as religions that are false. Religion is nonsense. Science is the first and the last, the cure for every political and social evil. Let us advance our country, they say, by earnest application to scientific study; and a brilliant future rises before them. But this future can never appear to them, if their bodies succumb; *still less can it appear, if in the effort they also lose their souls.*[1]

In thus attributing to Japanese students a narrow

[1] A few days after writing the above, I am gratified to find the following among other points emphasized in a *Memorandum for the Guidance of Teachers in Primary Schools*, just issued by H. E. Fukuoka, Minister of Education:—the importance of imparting a sound moral education to the students by both precept and example, since 'the condition of a man's heart is of far greater moment than the extent of his knowledge;' and the necessity of proper hygienic arrangements, which have more effect upon the health of the students than gymnastics or any other physical training.

intellectualism which is really demoralizing, I have no wish to charge them with flagrant immorality. They no doubt share somewhat in the national vices; and it was noticeable that on Monday mornings the sick list was often more than usually long. But in most cases their devotion and study, even when there is no stronger restraint, keeps them from glaring evil. I remember only two cases of theft during my connection with the college; and I question if the cases of copying at examinations and suchlike offences were more numerous than might have occurred in our own country. On the other hand, there were not wanting indications of a high sense of honour. For example, a student once came up to me, on the day after a set of examination papers had been returned, and, producing his paper, showed that by mistake too many marks had been awarded him. The general impression left on my mind by the upwards of two hundred students with whom I came into more immediate contact, was that they were in the main very free from dissipation, and that the great majority were incapable of doing anything mean, however they might err in other respects.

The quiet courtesy of Japanese students was well illustrated at my first meeting with my class in the year 1877. On my bidding them 'A Happy New Year,' instead of making applause with hands or feet,

or with both, they quietly and gravely bowed their heads over the desks. Frequently in these pages have I referred to the inborn courtesy of the Japanese race, as it is one of the most striking and gratifying features in the national character; but it is doubtful whether any class of the people have this virtue in such purity as the students. The politeness of coolies sometimes degenerates into servility, but students have too much self-respect to make this possible in their case. Then the courtesy which they share with their countrymen in general is in them toned by the high regard for the relation between teacher and pupil, which many bygone centuries have bequeathed to them.

Closely allied to the slavish regard for formula and rule, which I have already noted as one of the mental defects of Japanese students, is their imitativeness. This faculty, as we have seen, is a national characteristic. In the college it sometimes manifested itself in a manner sufficiently amusing. Take the following instance. One of the professors had, at the request of some of the advanced students, consented to hold a voluntary class for the study of higher mathematics. A few hours later, he was surprised to receive, as he thought from the principal, a list of the students who were to form this class. Indignant at what seemed an

unwarranted interference on the part of the principal in an arrangement which had been privately made between certain students and himself and formed no part of his public duties, he wrote a somewhat wrathful reply. This the principal answered, to the effect that he could not understand in what way he could have given offence, indeed he did not clearly understand the professor's references. At length it came out that the list had really been written by one of the principal's students in a hand so exactly an imitation of his own, that it would have deceived even an expert! Of course the list had not the principal's signature, and this had seemed to the astonished professor only an additional reason for resenting an unwarranted, and, moreover, discourteous interference!

With regard to the abilities of the Japanese students, it may be said, in general, that their minds are clear rather than deep. Their memory is usually well developed, often disproportionately so. Many of them have an aptitude for logic; and political economy is at present a very favourite study. Stuart Mill, Herbert Spencer, and Buckle, are the philosophical writers in highest repute. But it was with the more mathematically inclined that I naturally came most into contact. In both pure and applied mathematics several attained to high proficiency. Three of the first graduates, who were

sent to study under Sir William Thomson, called forth a warm eulogy from that eminent mathematician. They had carried off the first, second, and seventh prizes in natural philosophy, the first in the higher mathematical class of natural philosophy, and the second in senior mathematics, two second prizes and a prize of £10 in civil engineering, besides other honours. He who had most highly distinguished himself in natural philosophy and mathematics had moreover contributed a paper to the British Association, which Sir William Thomson characterized as a distinctly original contribution to our knowledge of that branch of physics of which it treated. In my hand at present there is a printed paper on *A Graphical Method of finding the Range of the Shearing Stress at Every Point of a Span due to Rolling Load Systems*, written by a younger student who is still in Japan. A year or two ago another had a letter in *Nature* giving an account, as far as I remember, of an original experiment in electricity. The present professor of mathematics in the University of Tôkiyô is, as already noted, a Japanese gentleman who gained a wranglership at Cambridge. Many other instances might be quoted to show that the students of Japan need not fear comparison with the students of any other country. Within these few years they have been able to show even originality,—a quality which, judging alike

from the past history of the country, in which assimilativeness is more apparent than originality properly so called, and from the present national situation, which demands an amount of assimilation unprecedented in the history of the world,—judging, I say, from both past history and present needs, we should hardly have been led to expect. But here it is, undoubted originality manifesting itself. Still it remains true that the Japanese mind is clear and acute rather than deep and original. It is probable that a Japanese student reaches the height of his powers sooner than, *e.g.*, an English student. At a certain age he may be even more than a match for his European rival, but ten or twenty years thereafter the European may quite outstrip him. This was frankly admitted by Mr Kikuchi, Japanese Professor of Mathematics, in his address to the 1881 graduands of Tôkiyô University. Referring to the quick mental and physical development of his countrymen and their as rapid decay, he said,—'Precocity is no criterion of the final development, or rather, it is a proof of the lower degree of development. I think our students will compare favourably with those of any country. Every one of the students sent out has done honour to Japan. But how shall we compare, say ten or twenty years hence? We call ourselves old men at forty; foreigners count themselves young at fifty. . . What

is said of our race, of its capacity for quick development in youth, of its power of grasping some of the high and comprehensive truths of science, I believe; yet that the race will not develop to an extent that will compare favourably with a European or American, is also true. I cannot, of course, absolutely affirm that this is so. But as far as we have gone, experience confirms the idea; and if this is true, I say it is very disagreeable; and according to modern scientific ideas, I think it is true.'[1]

One evil result of this power of rapid acquisition is that it is apt to foster self-conceit—to prematurely produce the idea that the subject of study has been mastered, and thus breed undue self-satisfaction. In the national character there is a proneness to self-conceit, and in the student this often reaches full development. Were it not more or less redeemed by accompanying virtues, it would be more offensive than it generally proves. A Japanese is seldom offensive—his taking manner keeps him from that—but he may be ridiculous or disappointing. Their self-conceit makes some Japanese ridiculous, and leads to disappointment in the case of others—

[1] At the same graduation ceremony, one of the American professors made the following remarkable statement—a statement for which the writer confesses he was hardly prepared: 'Statistics show that the number of people in Japan who cannot read and write is less than in any other country in proportion to population.'

disappointment that their first promise has been blighted. And as in the case of individuals, so also in that of institutions. A college, for example, is founded on the most approved model and with a large and competent staff. But in a few years only a few of the original staff remain, and their places are filled by their former students, clever men no doubt, but men who cannot in the nature of things have yet acquired such a mastery of their respective subjects as will make it possible for the future of the college, at least for some time, to fulfil its first promise. In saying this, I have no one college or institution specially in view. This same effect may in certain cases be due to quite different causes. I know that financial depression has really been at the bottom of the recent changes in the Imperial College of Engineering and elsewhere. But what I wish to bring out is this, that the Japanese generally have a proneness to undue and premature self-satisfaction, and that students are no exception to this rule. Such a defect may be only an exaggeration of the praiseworthy feeling of independence, excited by a consciousness of acuteness and a want of appreciation of the full extent of the subject which has been taken in hand. But it is a defect which may interfere considerably with the national progress.

Among the gravestones in the burial-ground at

Uyeno may be noticed one inscribed with some Roman characters. A closer inspection will show these to represent a German name. The rest of the epitaph is in Japanese, and I forget its exact burden, but it is to the effect that this stone was erected in memory of their professor by the attached students who had the privilege of attending his lectures in the University of Tôkiyô. On the wall of the common hall of the Imperial College of Engineering is hung a portrait in oil of a former professor who was obliged to return to Scotland through ill-health, and arrived at home only to die. When they heard of his death, his former students got one of the students of the School of Fine Arts to copy his photograph in oil, and this was the result. The tombstone at Uyeno and the oil painting in the Kôbu-dai-gakkô hall are but two striking expressions among many of the gratitude which Japanese students cherish for their teachers. I would desire to make this virtue prominent, as it is one with which not a few foreigners seem unwilling to credit the Japanese. 'They will be very pleasant to you while you are with them,' say such people, 'but as soon as they can do without you, they will set you aside; you need not expect any gratitude.' Now I have some idea how such a misconception may have arisen, but with it I have no sympathy whatever; it seems to me to be singularly unjust. Why, gratitude is one

of the most prominent virtues in the Japanese character. But it is not a virtue to manifest itself where it is undeserved. It would have been utter hypocrisy in the Japanese to have shown gratitude indiscriminately to all the foreigners with whom they came in contact, especially at and near the time of the Restoration.[1] And misconceptions may in some cases have prevented the manifestation of gratitude towards men who really merited it. But I have no hesitation in maintaining that the vast majority at least of professors and teachers who have had the privilege of instructing the youth of Japan, have had ample proof that their labours were being gratefully appreciated. Gratitude towards teachers is a cardinal virtue in the moral code of Japan, and the constant manifestation of it is one of the encouragements which make teaching in that country such a pleasure. And when the time comes for the foreign teacher to leave, how these manifestations pour upon him in one last refreshing shower! What letters he receives, couched in the most honorific terms, replete with fulsome

[1] In their first enthusiasm for Western learning, the Japanese would seem to have entertained some such notion as that all Europeans were qualified to teach any subject of study. Among many other amusing appointments, a Yokohama butcher, as already noted, was elected to one of the chairs in the University of Tôkiyô, and another educational post was given to a man who turned out to be a released convict.

compliments, which seem quaint or even ludicrous when literally translated, as they often are, into our blunt English tongue. In their overflowing feelings, the students may almost altogether discard English idioms, and express themselves in language which in our eyes is grotesque. Then probably the professor is requested to do the students the honour of getting his photograph taken with them in a group. Lastly, when the day of his departure has come, and, having left the cottage, he thinks he has said the last farewell, he finds the railway station full of the familiar faces of his students. In two rows they line the road to the platform, and one by one he has to shake their hands; then there is a final doffing of caps as the train moves off.

Are facts like these consistent with the theory that the Japanese are wanting in gratitude? And it is no isolated case that is quoted, but what, at least in most of its features, has been the experience of many.

Let me add some extracts from letters which I have received from former students since my arrival in this country :—

'DEAR SIR,—Since we shook hand at Shinbashi to bid good-bye more than a complete year had passed, and it is my great hope that during the time you have been always enjoying a good health and homely happiness. On my part, I have spent my time very pleasantly, as I wrote you on the last year just a few days before I set out for my excursion. I

visited the Nobiru Harbour, the Kamaishi Mines, and many other places of engineering works. The trip extended over more than 500 ris and sixty-eight days—one and a half ris by jin-riki-sha, thirteen ris by ship and the remainder by foot—and I returned to the college on 7th Sept. 80, with improved health and fresh vigour. . . . As to our college, I can nform you nothing particular, as, I think, you are hearing about her often times. Let me only say that she has been keeping very well and will do so, I hope, for ever. . . . . Mr ——— is constantly kind to us. On account of his illness in his eyes, we suspended for a time the Sunday class. ——— willingly accepted our request of resuming the class; and from the 23d of the last March, we begin 'the Romans' and finished it: we are now reading 'the Acts.' . . Many thanks for your nice present of the Christmas Card; I will keep it as remembrance for ever. Please accept my earnest congratulation of Happy New Year, though rather too late. . . . I present you with this letter my photograph taken at the beginning of this year with my best compliments. Here I will close my letter, cordially wishing your happiness and prosperity.'

'DEAR PROFESSOR SIR,—Time ever rolls his ceaseless course, and eighteen months have already elapsed since you left Japan. . . . I must heartily beg your pardon for my not having written to you after your departure. Indeed, my utter silence for eighteen months is too much for any apology that can be made, but I wish you to have a generous opinion of me. I have had the pleasure of reading your kind letter of April of last year, sent to the Members of the English Dialectic Society of this college informing them of your safe arrival at England after a happy voyage and especially after a pleasant journey through different countries. I was happy to read the letter, since it was written by a gentleman, to whom I owed much kindness, and also since that was the first time that I had ever had the pleasure of reading any letter sent from a distant country. Your visits to Canton

and Cairo delighted me much, and that to Italy greatly roused my desire of going thither once. Since your departure, there have been some changes in this College, and, owing perhaps to successive deductions on the sum of annual expenditure allotted to the College, I may add with open heart that things are not very prosperous at present. One thing especially I regret, and it is that several professors and instructors have left the college since last year. . . . All the vacancies of offices have been, and are to be, filled with graduates of this college. . . . Next, as for myself,—From the beginning of the Summer Session last year, I was engaged in projecting a supposed line of railway between Shinagawa and Itabashi, round the western suburbs of the city of Tôkei; the drawings and estimations of which were completely finished in December. During the Winter course, I remained in the College, attending of course to two or three lectures daily on various subjects of civil and mechanical engineering. At the end of March, this year, as soon as the session ended, I went for an excursion to Kioto and Osaka, and returned to Tôkei at the end of last month. I have since been engaged in preparing finished drawings from various sketches of engineering works taken during the above excursion. . . . You will see from above that I have not been always in the College, but some time busily engaged in field-work and excursion. . . . These will I think be some excuse for my long silence to you, as I always intended to write to you, but could not do so. Please, therefore, do not think that I am forgetting you. Japan is a country where you spent some years in educating young people, and these are always remembering you with ever grateful and affectionate feelings. Again, Japan is famous for its fine scenery, and you used to praise it highly when you were here, but I am sorry this will not be enchanting enough to turn your foot again toward it. If you happen to come to Japan again, it will give me boundless pleasure, as it will certainly do to all of your former pupils and friends in Japan. I often think of the pleasure I would have, when I cross the oceans and see

you in your country, but this is not probable, though possible, thing for me to do. . . Pray accept my sincere and earnest wishes for your happiness and good health.'

In presence of these students one could not but feel hopeful in regard to the future of Japan. Some of them, it had to be owned, might degenerate into perfunctory officials; but, with the best this could hardly be. Surely the glow of their present enthusiasm was but the dawn destined to develop into the full sunlight of a day of fruitful labour. Where better than in their presence could one realize that this was indeed the *Land of the Rising Sun?*

CHAPTER VIII.

SOME PUBLIC CELEBRATIONS.

Visit to the College of Government Ministers—H. E. Iwakura—Incidents in his History—H. I. H. Prince Higashi-Fushimi—General Ôtori—A Collation—A Droll Official—Opening of the College by H. I. M. the Mikado—Great Preparations—His Majesty's Appearance—Presentation—This contrasted with similar Ceremony in Kämpfer's Time—Changes in Court Ceremonial accompanied by no Diminution of Loyalty—H. I. M. the Kôgô and her Ladies-in-Waiting — A Graduation — Jollity — Illumination at Uyeno—Japanese and European Music—Ancient Dances at the Imperial Academy of Music—Assassination of H. E. Ôkubo, Minister of the Interior—A State Funeral—Story of Ôkubo and the Kariyasu Tunnel—Entertainment to General Grant—The Rising Sun and the Stars and Stripes—*Fête Champêtre* at Uyeno —Lavish Hospitality—Brilliant Festivities—Dinner to Professor Nordenskjöld—Changes in Ladies' Etiquette.

ON the 6th of May, 1877, the college was visited by all the government ministers then in Tôkiyô (the others having gone with the Mikado to Kiyôto, on account of the Satsuma rebellion), the vice-ministers, first secretaries, etc., about forty or fifty in all. The chief of these were, — Mr Iwakura, Vice-Premier; Prince Higashi Fushimi-no-Miya, a near relative of the Mikado; Mr Terashima, Minister of Foreign Affairs; Mr Ôki, Minister of Justice; Mr Tanaka, Vice-Minister of Education; Mr Sameshima, Vice-Minister of Foreign Affairs; Mr Yamaô, Vice-Minister

of Public Works; General Saigô, brother of the leader of the insurgents; General Ôtori, Chief Commissioner of the College,—etc.

H.E. Iwakura is recognized as one of the most able statesmen of new Japan. The Mikado was so impressed with his services in connection with the Restoration, that in 1871 he accorded him the unprecedented honour of a personal visit. On that occasion H.I.M. is reported to have thus addressed Iwakura: 'Ever since the restoration of our imperial authority to the pristine splendour of our ancestors, you have laboured earnestly and successfully, day and night, in the administration of the affairs of our kingdom. You have spared no toil and known no fatigue in our service, and it is to you, under the favour of the gods, that we owe the flourishing condition of our kingdom. As a special mark of our favour, we have departed from the usual etiquette and visited you in person, to thank you for your services.' Iwakura was head of the Japanese embassy to America and Europe in 1871. On his return in 1872 he took an important part in opposing the project for the invasion of Korea, foreseeing financial ruin as the inevitable consequence of a declaration of war. For his attitude on this and other questions, notably that of the commutation of the Samurai pensions, he incurred the hostility of a section of the people, and on January 14th, 1873, a

desperate attempt was made on his life by nine free-lances, eight from Tosa and one from Satsuma. It was evening, and His Excellency was just returning from an interview with the Mikado at the imperial palace, Akasaka, when his carriage was stopped just outside the castle moat opposite the palace. The coachman and *bettô* were in an instant cut down, and the carriage was pierced with sword and spear thrusts. Iwakura received only a slight wound, however, and succeeded in leaping down the steep embankment into the moat, where under cover of the darkness and among the sedgy grass he lay concealed until danger was past. His Excellency is an elderly man of medium height for a Japanese, and with a grave and intellectual cast of countenance.

H.I.H. Prince Higashi Fushimi is a man of very prepossessing appearance, very much more so than his relative the Mikado. He has spent several years in Europe, and with his moustache and side whiskers is so like a European, that on one occasion, it is said, his own countrymen mistook him for one, and the police would not allow him to pass to his place of honour near the Mikado, until some one who knew him interceded.

General Ôtori is hardly less Europeanized. His present position is an indication of the praiseworthy clemency shown by the imperial party to

the partisans of the Shôgun. Ôtori was one of those who made a last stand for the house of Tokugawa at Hakodate in Yezo.

But it is unnecessary to dwell further on the histories, remarkable as many of them have been, of the men who now visited the college dressed in the European attire, civil, military, or naval, of new Japan.

The first item of the day's programme was a baloon ascent, conducted by the students in the recreation grounds. This proved a complete success. Then our visitors commenced their inspection of the college, beginning with the general drawing-office, passing through the various special drawing-offices, the class-rooms, the library and common hall, the dormitory and kitchen, and then sitting down in the lower hall of the museum to witness experiments in Natural Philosophy conducted and lectured upon in Japanese by some of the best students, who in doing so showed wonderful self-possession and fluency. An inspection of the different museums followed, after which, the hour being half-past twelve, an adjournment was made to the buildings of the Public Works Department, across the moat, where luncheon was laid for the visitors and college staff. In the absence at Kiyôto of Mr Itô, Minister of Public Works, Mr Yamaô, Vice-Minister, presided. The luncheon was entirely

in Western style. The food was abundant and of excellent quality, there being a profusion of fancy cakes, ice-cream, and wines, such as champagne and sauterne. I noticed that the Japanese seemed very fond of cigars, many of them observing a practice not only allowable but universal at their feasts, by taking a handful with them as they left. We were treated with marked consideration and hospitality, Mr Yamaô and Mr Ôtori, the principal hosts, personally seeing that we were attended to.

Our refreshment over, and a few of the Japanese having got somewhat purple in the face (as is often the case with them, even when they take only a few sips of our wine), a visit was paid to the School of Fine Arts attached to the Public Works Department, and due notice taken of the wonderful progress in drawing, painting, and sculpture, made by the students of both sexes under their Italian professors. Our next movement was to the Chemical Laboratory at the College, where some experiments were shown and described by students. With handkerchiefs displayed, and coughing violently, the company filed out of this abode of choking gases, the booms of some explosions still ringing in their ears, and marched into the workshop.

Here my centre of gravity was completely disturbed. An old soldier who had for some time been cutting rather a comical figure with about an

inch of stocking appearing below the ends of his trousers and the tops of his boots, was obliged to retire under somewhat trying circumstances. The inner seam of his nether garments had split on both sides, and to prevent this from being noticed, he had brought the strap of his sword over the rent; but the stratagem did not succeed, for the rent only became worse, until it nearly reached his knees, when he took to flight amid the amusement of his friends and evidently also of himself.

On leaving the workshop, we found a long line of handsome carriages, each with two horses, waiting to carry us to the Engineering Works at Akabane, about a mile and a half from the college. The weather was magnificent, and we attracted some attention as we drove through the streets in what, to Japanese eyes, was princely style. One of the higher officers of the college, whom we shall call Mr Kozaki, was in the same carriage with me. It would be vain to attempt to describe the drollery of this gentleman. He was a stoutish man, of more than Japanese medium height. His face was sleek and round, slightly suggesting that of an owl; the narrow black eyes generally presented an amusing contrast to the other features, for, however staid these might be, their almost constant twinkle seemed to indicate an under-current of laughter. I remember having my risibility very severely tried at a

funeral, where he was one of the chief mourners. During the arrival of the guests, he was pacing the room where these were taking their seats, evidently trying hard to look solemn, but with his eyes ever catching those of the persons around, as much as to say, 'I know it is a joke to see me in this position, but don't you think I'm acting the part very well?' Now in the carriage he was all the way trying to make jokes, which being in Japanese were but imperfectly understood by us, but what was irresistibly comical was his tickling our knees and ribs, and chuckling after he had said what he considered witty.

At Akabane the company were conducted to an upper room, where pretty little pages served us with cake and tea. Thereafter the extensive works were traversed, and the processes of casting, etc., witnessed. Ascending a beautifully wooded hill, within the grounds, which in the days of old Japan formed a Daimiyô's domain, but out of view of the chimney-stalk and other unsightly innovations, we sat down in a little summer-house in a most enchanting spot. Here we were again served with cake and tea, breathing a delicious atmosphere, and enjoying a delightful view. On the left appeared from among the trees which embowered it the pagoda of the sacred grounds of Shiba, where so many of the Shôguns lie buried; and beyond a few roofs interspersed with trees, the

white sails of junks glided over the dark blue surface of the bay. After resting a little, we rose and bowed good-bye to our noble visitors.

On the 15th of July, 1878, the college was formally opened by the Mikado, in presence of the Princes of the Blood, the Privy Councillors, and a large number of other government officials, and the members of the foreign diplomatic corps. For some time previously great preparations had been in progress in the college and grounds. The latter especially underwent a complete transformation. Walks, and plots, and valuable shrubs, and even trees with quaint trunks, which one would have thought were far too old to survive transplantation, made their appearance within a marvellously short time. What had before been somewhat unsightly with the traces of recent building operations, was now an attractive garden. Behind the college 200 stalls for horses were set up; in front there appeared three marquees for the three imperial bands, and fourteen smaller tents. And on the morning of the ceremony 150 imperial flags floated above the college buildings in the bright summer sun.

Shortly before nine the company were assembled in front of the Common Hall awaiting the arrival of His Majesty. The Japanese officials were without exception in European attire, those of the higher ranks having cocked hats and a profusion of gold

lace, the members of the foreign diplomatic corps wore the uniforms of their respective ranks and nationalities, and the foreign staff of the college were arrayed in their academic gowns and hoods—this being probably the first occasion on which a body of men had appeared in Japan with the last-mentioned dress. The only persons present in other than European attire were the members of the Chinese embassy, who wore the flowing official dress of their own country. The students in their white summer uniform were drawn up in a line along each side of the avenue.

Presently the strains of the Marine Band stationed at the gateway announced that the imperial *cortège* had entered the college grounds, the military band, from a position halfway towards the college, struck up almost immediately after, and as the imperial carriage with its mounted guard approached the entrance to the Common Hall, the Mikado's private band were filling the air with the weird music of old Japan. In the midst of silence and profound bows, the Mikado, arrayed in cocked hat, black-and-gilt coat with handsome *épaulettes*, and white trousers with red stripes at their outer seams, descended from his carriage and walked right up the centre of the hall to the dais at the farther end, where there had been placed for him a handsome chair and a table covered with a magnificently

embroidered piece of silk cloth. The company stood in the aisles, the whole extent of the nave, with its polished floor, being kept clear. On the platform beside the Mikado were four of the Princes of the Blood; all the rest of the company were on the lower level, distant from the platform according to their respective ranks.

H.E. Itô Hirobumi, Minister of Public Works, now advanced into the centre of the hall, and after a profound obeisance to the Mikado, who remained standing, proceeded to read an address in Japanese, pronouncing the words with a monotonous intonation, and so rapidly, that at intervals it was necessary to pause abruptly to take breath. He then bowed again, advanced half way to the dais and again bowed, and walking up the steps in front of the table, with another bow presented to the Mikado the college keys and a copy of the college calendar, after which he retired backwards with a similar succession of bows, remaining in the area, however, until the Mikado had in a short speech, intoned similarly to his own, declared the college open. General Ôtori Keisŭke, Chief Commissioner of the College, then advanced into the area, and read an address, also in Japanese, and this was followed by an English address from the foreign Principal.

It is unnecessary to dwell upon the lectures on the Beam Engine, Electricity, Chemistry, etc., which

four of the advanced students of the college delivered before His Majesty, with accompanying experiments, or upon His Majesty's inspection of the different departments.

The Emperor Mutsuhito is about thirty years of age. In height he is above the average of his subjects, being probably not less than five feet, eight or nine inches. His countenance is, however, disappointing, at least at first sight; the expression has a good deal of the stolidity which seems to be characteristic of Eastern monarchs, and this is intensified by the thick protruding lips, which mar what is in other respects not an unintellectual face. The forehead and nose are good, and the dark eyes have a liquid depth which goes far to redeem the coarseness of the lower features. The hair, as in the case of most Japanese who have adopted the new style after the old, is thick and upright, curving considerably over the forehead, and the face is further adorned by a slight moustache and imperial. The complexion is pale. It must be confessed that His Majesty has not the highest type of face, even from a Japanese point of view; but it improves as one studies it, and is far from uninteresting when its gravity is lit up with a look of interest such as often appeared during His Majesty's visit to the college. The critical events of his reign, as well as his severe domestic bereavements, his children having all died

soon after birth, must have united to impress upon His Majesty that look of gravity which he seems usually to wear.

After the inspection, the foreign staff of the college had the honour of being presented to His Majesty by H. E. Itô, Minister of Public Works. The ceremony took place in one of the ante-rooms off the Common Hall, which had been fitted up for His Majesty's use. The Emperor stood behind a table in the middle of the room, and Mr Itô, standing just within the door, introduced us one by one, mentioning the name and position of each. The etiquette was to enter with a low bow, advance a few paces towards His Majesty, and again bow low, then retire backwards to the door and disappear with a low bow.

A cold collation was provided in the students' dining-hall with the usual lavish hospitality; but at this, court etiquette did not permit His Majesty to appear. This over, we assembled again at the entrance to the Common Hall in prospect of the Emperor's departure. As we bowed His Majesty into his carriage, it was interesting to note that he so far relaxed the stiff traditional dignity of his rank as to slightly bow the head in response.

Thereafter the college grounds and buildings were thrown open to the public, who showed their intelligence by thronging them throughout the afternoon.

It was hard to believe that we were on the soil of Japan, so utterly different were the events of the day from what would have been possible in the old days, ay, even in the times but ten years before. Why, within the past decade, the British ambassador, Sir Harry Parkes, had been attacked by free-lances when on his way to an audience with the Mikado, then for the first time accorded to the representatives of Western powers. No closed-in *norimono* now, but an open landau drawn by horses and driven by a coachman in cocked hat; the Mikado himself in European dress and treading the bare earth; the very message-boys looking on the divine countenance; outer barbarians granted a presentation to the Son of Heaven!

How different our reception was from that which even the Shôgun, with no claim to divine descent, used to give to foreigners, let old Kämpfer tell. He is describing the visit to the Shôgun of the Director of the Dutch Factory at Deshima:—

'The Hall of Audience,' he says, 'consisted of several rooms looking towards a middle place, some of which were laid open towards the same, others covered by screens and lattices. Some were of fifteen mats, others of eighteen, and they were a mat higher or lower according to the quality of the persons seated in the same. The middle place had no mats at all, and was consequently the lowest, on whose floor covered with neat varnished boards we were commanded to sit down. The Shôgun and his Royal Consort sat behind the lattices on our right.' Then Kämpfer and his companions

were ordered 'to make their obeisance after the Japanese manner, creeping and bowing their heads to the ground towards that part of the lattices behind which the Emperor[1] was. . . . The audience is otherwise very awful and majestic by reason chiefly of the silent presence of all the Counsellors of State, and also of many Princes and Lords of the Empire, the gentlemen of his Majesty's Bedchamber, and other chief officers of his Court, who line the hall of audience and all its avenues, sitting in good order, and clad in their garments of ceremony.'

It is gratifying to find that in thus coming down from the position of a demi-god to that of a constitutional sovereign, the Mikado has not lost any of the real respect of his subjects. No cheers greet him as he drives through the streets or takes part in public celebrations; but the loyalty of the people finds equally real manifestation in deep bows and awe-stricken silence. Nor was the scene at the opening of the college without a parallel in the primitive ages of the national history, however inconsistent it might be with mediæval traditions, for in ancient Japanese history it is recorded, to the credit of the Emperor Ichijo (987-1012 A.D.), that he was an educated man, and often personally examined the students of the university. In thus appearing from behind his screen, therefore, the Mikado is acting in accordance not merely with sound judgment, but even with the primitive usage of his dynasty.

[1] That is, the Shôgun, whom Kämpfer, like other Europeans of his time, erroneously regarded as the Emperor.

The ceremonial of the Japanese court has not yet been so thoroughly Europeanized as to allow the Empress to appear in the same carriage with her imperial consort, or even to permit her presence on every official occasion. Among the notables who graced the opening of the college there were none belonging to the fair sex. But the Empress Haruku, to whose regard for the welfare of her subjects we have already referred, was so interested in what she had heard of the college, that a few weeks later she honoured it with a visit. Accompanying her were the Princesses Arisugawa and Higashi-Fushimi, and a number of attendants of lower rank. All were attired in their ancient court costume, which differs considerably from the ordinary Japanese lady's dress. The hair, drawn well back from the forehead and stiffly oiled, is spread over an arched cane into a disc-shape, so as to give the face the appearance of being surrounded by a black halo; behind, it is gathered into a long pigtail. The outer robe is unconfined at the waist, spreading out gracefully from the neck to the feet. The Empress was dressed in embroidered white silk, the Princess Arisugawa in embroidered purple, and the Princess Higashi-Fushimi in embroidered green; the prevailing colour among the others was scarlet. All wore European boots; but no other foreign modification was visible. The Kôgô ('Empress') is a neat little lady with a

gentle and intelligent cast of countenance, and a complexion of almost English fairness. The Princess Arisugawa is taller, her features are more regular, and sparkling black eyes give the finishing touch to a face of remarkable beauty. Homelier, but almost equally attractive, is the full round face of the Princess Higashi-Fushimi. As to the looks of the attendants, however, the less said the better. It was not merely their awkward gait in their often ill-fitting foreign shoes that was unpleasing, for the faces of most of them were in striking contrast to those of their imperial mistresses, being broad, flabby, and stolid.

Her Majesty's manner was delightfully simple, and she showed quite a remarkable appreciation of what she saw. One of the most interesting items of the day's programme was a lecture, by one of the students, on electricity, in the course of which the imperial party were furnished with telephones, which transmitted strains of music from a distant room, where some blind musicians were playing on stringed instruments. The visit being unofficial, there was no display such as accompanied the official opening by the Emperor, nor were the foreign staff presented to Her Majesty.

We may notice one more of the college ceremonials, viz., the first graduation, which took place in November, 1879. Twenty-four of the first

entrants had completed their six years' course in literature and in technical and practical science, and, having passed the necessary examinations, and composed satisfactory theses, were now publicly presented with their diplomas. It is needless to describe the ceremony. The Minister of Public Works occupied the chair, supported on his right by the Princes of the Blood, the Cabinet Ministers, and the members of the Diplomatic Corps, and on the left by the Chief Commissioner, Principal, Professors, and Instructors, of the college, while below the platform were a number of other high officials, the students occupying the area. Suffice it to say, that the arrangements were entirely on a Western model, and that the whole passed off with becoming dignity.

It is on the luncheon which followed that I would more particularly dwell, as this was in some of its aspects an amusing contrast. There was the usual lavish hospitality, and champagne and other select drinks were flowing freely. In the exuberance of their spirits, and, no doubt also through inexperience of the luxuries provided, one or two of the young graduates came very near forgetting themselves. With very flushed faces, they began to conduct themselves in an unwonted and highly amusing manner. Behold the Chief Commissioner of the College, surrounded by a

group of merry students, who in ordinary circumstances would probably be bowing obsequiously before him, but are now inducing him to drink their healths. The General, too, seems to enjoy the joke as much as anybody. Then, what?—are my eyes deceiving me?—there is the usually unapproachable foreign Principal being dragged across the room by a student, like a great ocean steamer in tow of a small tug, and then set down at a table, where he has to drink success to the graduates. Presently another lays hold of me, presents me with a glass, and fills it to overflowing with champagne, so that the wine comes foaming over the edge, and submerges my hand. There is G——, too, who has got his coat sleeve soaked with the same liquor. The Chief Commissioner is still in the centre of a group, one of whom is with much gesticulation speechifying opposite him, while another has on a ghastly paper false-face! Really, the proceedings at length become almost like a carnival. No wonder that one of the more risible and excitable of the foreign staff, on suddenly catching sight of a student adorning his head with a paper night-cap, gives vent to one of his characteristic ear-splitting war-cracks of laughter, which makes an ambassador who sits near almost jump out of his seat, produces a sort of thunderstruck silence for about a second, and then sets the company into roars! At length,

however, the party disperses, just before the graduates have carried their jovialty beyond the bounds of propriety. As it is, the scene, although ludicrous, has not been altogether satisfactory; but allowance has to be made for the headiness of the Japanese and their inexperience of European beverages. Any indiscretions, too, that have occurred, have been confined to two or three of the students.

About half an hour later, we are playing lawn tennis, as the Assistant Commissioner passes in his *jin-riki-sha*. That gentleman at once calls upon his drawer to stop, and, leaving his conveyance, asks permission to join in the game. We readily consent, and thus sociably we close our intercourse for the day.

So much for the ceremonials connected with the college. I now ask the reader to accompany me to some of the other public celebrations of various kinds at which I had the privilege of being present during my residence in Tôkiyô. We begin with the illumination of Uyeno Park in honour of the visit of H.I.M. the Mikado to the National Exhibition of 1877.

About six o'clock we proceeded to the scene of the rejoicings. The night was cloudless and perfectly calm, but dark, as the moon had not yet risen. Within the castle district there was nothing to attract attention, but, as Uyeno was approached,

the number of lanterns hanging in front of the houses, and the unusually large concourse of people, betokened that something was in the wind. Very brilliant was the effect of the long lines of paper lanterns, most of them red, that illumined the eaves of the houses; these became more numerous as we advanced; and when the park was entered, the whole air was filled with a fairy-like dazzle. No longer were there merely rows. Clusters of light attracted the eye at various points, one of the most successful of which was a representation of the imperial flag by means of an immense red lantern surrounded by closely grouped white ones. This was just below the colossal Buddha which sits in eternal repose on an eminence near the entrance. Then there were mountains outlined in light by multitudes of globular lanterns suspended on ropes which sloped to the ground from the tops of tall poles, and groups like gasaliers, and horizontal lines strung between posts, and irregular rows clambering up the sides of eminences. Red and white were the prevailing colours, but the most pleasant effect in the whole scene was produced by a 'mountain' of pink and green lanterns. Of these mountain outlines there were many, some of them about fifty feet in height; on one taken at random I counted more than 300 lights.

The night was perfect for such a *fête;* there was

not a breath of wind, the starry sky did not give out enough light to eclipse any of the artificial illumination, and the black pines and cryptomerias formed an impressive background to the traceries of coloured light. The centre of the scene was the garden-like grounds behind the exhibition buildings. Here groups of gaily dressed citizens glided along the illuminated walks and across the festoons of lanterns, which drooped from poles or lay on the slopes of hillocks, while the air resounded with music, now the stirring martial strains of Europe, and again the plaintive minstrelsy of old Japan. And it was a surpassingly picturesque sight when the yellow autumn moon rose in silence from behind the dark aged trees.

There were three bands of music. In stands arranged side by side were the military and marine bands, the former in French-,the latter in British-like uniform, while, about fifty yards off, the Emperor's own musicians were seated in a pavilion on a wooded eminence. On the two former it is unnecessary to dwell. Although composed exclusively of Japanese, they discoursed Western music in a way that would not have disgraced a band of Europeans. The Emperor's private minstrels call for more special notice. They numbered fifteen men, of whom four played flutes, four, short reed instruments like miniature clarionets,

four, *shô*,[1] or what we may call mouth-organs, one, a large gong-shaped drum, another, a smaller gong, and the last, a drum in shape like a sand-glass lying horizontally. All these instruments had a fine sound. The flutes and clarionets were clear, and the *shôs* had an extremely sweet organ-like tone, which seemed to form a sort of substratum of sound to the other instruments, for it was generally heard very soothingly between their often shrill and monotonous outbursts. Most of the pieces played were in unison, there being a great deal of crescendo and diminuendo, as well as dwelling on single notes. A commencement was usually made by a single flute uttering a sort of wail, beginning very softly, gradually increasing, and then dying away again; then would follow a full blast of all the flutes and clarionets, like a shriek, and this again dying away would allow the sweet organ tones of the *shôs* to emerge. A beat on a drum would be the signal for another shriek, this time perhaps more complex in its character, there being some attempts at runs on the flutes, while the nasal sound of the clarionets would, in combination with the *shôs*, supply a sort of bass not unlike that of the bagpipes. All the

[1] The *shô* consists of a cluster of erect bamboo pipes of various lengths, the longest probably more than a foot; in the little box in which these are fixed is an orifice to which the player's mouth is applied, while the notes are regulated by the application of the fingers to small holes in the pipes.

pieces were weird and melancholy. Europeans generally exert themselves in vain to appreciate Japanese music, as the Japanese gamut[1] is so different from our own; but to me it was not unpleasing, for it reminded me of the sigh of the wind through the forest, the shriek of the hurricane, the moan of the sea, the ripple of the brook, and many other of nature's sounds, of which, I believe, it is in great measure an imitation. As music, one may fail to be gratified by it; but, false as most of its sounds are when judged by our scale, that is no reason why it should not, when skilfully performed, give us a certain amount of pleasure. The melody of birds we appreciate, and yet that is seldom true from a musical standpoint.

In striking contrast to the plaintive native music

[1] The Rev. Dr Syle, formerly Professor of History in the University of Tôkiyô, considers that the Japanese scale (which is the same as the Chinese) differs from ours in the position of the semitones, or rather, in not having true *semi*-tones, but three-quarter tones instead. Thus:

EUROPEAN SCALE.

| | | | | ½ | | | | ½ |

| | | | ¾ | ¾ | | | ¾ | ¾ |

CHINESE SCALE.

He further says: From the various specimens I have heard, my opinion is, that the Egyptians, Turks, Arabs, Hindoos, and Siamese, and Burmese also, use this scale, which gives its peculiar character to all 'Eastern Music,' its half-minor effect having neither the plaintiveness of our minor mode nor the vigour and brilliancy of the major.

were the dance-exciting polkas, galops, waltzes, etc., struck up by the military and marine bands. One Japanese I saw cutting figures in time to these; he had been abroad and had acquired a taste for the music, as well as the science of the foreigner: but the great mass of the people present, no doubt regarded this as merely so much noise. I have been told of a Japanese nobleman who, after a residence of several years in Europe, during which he had heard and begun somewhat to appreciate our opera music, was back again at a musical party in his own country, when the familiar strains called forth the confession, 'Well, after all, I have heard nothing to surpass this.' Another Japanese gentleman, when asked his opinion of our music, replied: 'European music may please women, children, and common people, but a Japanese gentleman cannot endure it.' Such views are, however, being gradually modified.

There was one defect in the native band, which I would I had not to mention. Instead of the ancient and graceful garb of their country, its members wore—swallow-tail coats! The sight was enough to destroy any romance in their music. To preserve the hallucination of their ancient minstrelsy, there was nothing for it but to turn away the eyes; gazing above the trees up to the starlit sky, it was possible to imagine that the days of old Nihon had

returned, and that we were there listening to the music of the Son of Heaven.

Some months after this illumination, I had the privilege of visiting the Imperial Academy of Music, the institution with which the Emperor's private band are connected. These men represent a body which can be traced far back into the years of old Japan, far back among the palmy days when their seat, like that of their august master, was in that most fascinating city, Kiyôto. Now they have been transferred to Tôkiyô. Their academy is just within the Ushigome Gate of the Castle, and here they may be seen, now dressed in antique garb and discoursing some weird Chinese piece, and a few minutes later transformed into a brass band in French military uniform, and filling the air with the strains of the 'Marseillaise,' or 'Scots wha hae.' At the rehearsal given at the opening of this academy a year or two ago, it was noticed that the pieces of foreign music selected were exclusively Scottish.

It was at one of the spring rehearsals that I enjoyed, through the kindness of Mr Iwata, the principal, the privilege of witnessing some performances such as are cultivated nowhere else in the Japanese empire.

I was ushered into a plain hall of considerable size, but low roof with exposed rafters. In the centre was a wide open space covered with wax-cloth;

at one end sat two rows of musicians who, as I entered, were just commencing, with Japanese fifes, clarionets, *shôs*, drums, etc., a piece of classical Chinese music called *Tagiuraku*, 'A Thousand Years of Happiness.' Immediately after I had seated myself at the opposite end of the hall, the dancers made their appearance, entering from the verandah behind the players. They were four in number, and were gorgeously dressed in ancient Japanese costume, their robes, wide trousers, and trains, being of rich silk; the prevailing colour was scarlet. On the head of each was a small gauzy cap, from the back of which a perpendicular projection rose about three inches, and behind this again a stiff braid hung in spiral form. Each wore a court sword at his left side, and in his right hand carried a stick, in shape not unlike a hockey-stick, but variously coloured, holding it by the thin end. It would be vain to attempt to describe their stately strides, upturned sidelong glances, simultaneous spreadings of the arms, liftings of the right feet, while the instruments shrilled and the drums beat slow and deliberate time. A coloured ball formed the centre of the movements. Perhaps the most effective part of the performance was when they lifted their right feet and brought them down to the rich boom of the large gong-like drum. The dance, or rather posturing, was certainly impressive, well

worthy to be called, as it has been, music in motion. A European, however, would hardly have understood such a grave and deliberate performance as representing a thousand years of happiness.

It is needless to refer at length to the pieces which followed. In one of them, I remember, the performers wore masks representing wild animals, and another was in commemoration of a great military exploit. Thereafter, the minstrels retired, and the very men who had been posturing before us in various quaint costumes, now entered with French-like military uniform and with a number of brass instruments, on which they cleverly rendered some familiar European airs.

On Tuesday, 14th May, 1878, after dismissing my morning class, I was met with the startling news that H.E. Ôkubo, Minister of the Interior, and the most powerful statesman in the country, had been assassinated. Shortly before nine he had, as usual, driven from his villa near the college for the imperial palace at Akasaka. Regardless of the warnings of friends, who had heard whisperings against his life, but to whom he had always answered that he would do his duty, come what might—if he was fated to die in the discharge of his duty, then he would meet death without fear—he left his house unarmed, and followed his favourite route, not through the frequented thoroughfares, where he

would have been safer from attack, but along Shimidzu-dani, a retired road just within the castle moat. Here all was quiet, the only persons visible being two students wearing straw hats, who were walking leisurely towards the carriage, with some wild flowers in their hands. But the coachman observed that the youths dropped the wild flowers, and in a second the carriage was attacked by six

HIS EXCELLENCY ÔKUBO TOSHIMITSU.
(*From a Photograph.*)

assassins, who hamstrung the horses, cut down the coachman, and dragging Mr Ôkubo out of the carriage, dealt him a fearful cut across the face, and then pinned him to the earth by a dirk driven through his throat. Their work accomplished, the assassins proceeded immediately to the palace, about a quarter of a mile off, and gave themselves up to the authorities as having freed their country from Ôkubo, the traitor. They were all young, their ages varying from eighteen to thirty, and had most

of them been students in the military school founded at Kagoshima by Saigô, the insurgent, in revenge for whose death this deed of bloodshed had no doubt been perpetrated. Strangely enough, it was General Saigô, the insurgent's brother, who, happening to drive up to the spot shortly after the assassination, carried away the body of the murdered man.

In the evening I visited the scene of the assassination. It was on a favourite walk of my own, about a mile from the college. On one side a steep bank surmounted by some tea-fields; on the other an uneven stretch of rank grass; behind, the inner slope of the moat embankment with the gnarled arms of pine outstretched above it; in front, 200 or 300 yards off, a hill with a few cottages embedded in its foliage—the place was strangely solitary to be in the heart of a great city. The torn appearance of the turf for about fifty yards marked the scene of the struggle. Passing the house of the deceased on my way home, I got a glimpse of the brougham, in which the deed had been done, with its stains still disfiguring it.

On the Friday following, Ôkubo was buried with such solemnities as befitted one who, for a year before his death, had been the greatest of Japan's surviving patriots, and at the time of the Restoration had been surpassed only by Kido, destined to die a year before him. The weather was beautifully

clear and fine, as the funeral procession left the house of the deceased and passed through the Tiger Gate and along the moat in front of the college, on its way to the cemetery at Awoyama. From the college grounds I had a good view of it. In the immediate front were the military band and a company of soldiers. Then came two lines of men in Japanese funeral costume (white robes with gauzy caps curving backwards), about fifty in all, carrying, in pairs, trees, and flowers with streamers. These immediately preceded the hearse, which was borne on the shoulders of a large number of men in white mourning dress. The hearse was very unlike, and very much more becoming than, the repulsive carriages that go by that name in this country. It was of plain white wood and in the form of a temple, its length much greater than its breadth, to suit the coffin, which was made for the body to lie at full length, as in foreign style;[1] in the centre of each of the two longer sides was an opening covered with a bamboo blind, and fronted by a *torii*, or sacred portal; the whole was supported on two horizontal shafts. It struck me as remarkably chaste. Behind the bier came, first a band of mounted Shintô priests in a dress similar to the bearers', but of richer material, then carriages with

[1] In Japan, corpses are usually buried in a sitting posture, with the knees drawn up to the chin.

the princes of the imperial blood and ministers, all in full uniform (in European style,—gold braid, cocked hats, etc.), the foreign representatives in uniform, other government officers, some of the foreigners in government employ, etc., etc., next large numbers of *jin-riki-shas* with subordinate officials, and last a company of soldiers with cannon, etc. The *cortège* was of immense length, and took considerably over an hour to pass the college.

In company with two of my colleagues, I outstripped the greater part of the procession, and reached Awoyama just after the bier. In going forward to see what ceremony was to be performed, we came to an opening in the crowd on our left, at the mouth of which an officer of the Public Works Department met us, and with a bow bade us come 'this way,' ushering us along a matted pathway to a temporary pavilion, at the end of which the bier had been placed. Entering, we found rows of empty chairs on each side, in front of which Mr Itô, Minister of Public Works, stood, and, bowing, bade us sit down. We thus quite unexpectedly got into the very best position for witnessing the ceremony.

The pavilion may be compared to a chancel, in which the bier stood like an altar and the chairs occupied the position of choristers' stalls. Presently the princes and ministers, Japanese and foreign, arrived and took their places on the empty chairs

just in front of us. The sons and other relatives of the deceased were on the opposite side, the former in native funeral dress, the latter in European costume. Just outside what I have compared to a chancel, and on the one side, was a smaller temporary shed, in which squatted thirty or forty sacred musicians, all in white funeral garb. When all were seated, these commenced to play a weird dirge. First came a wail from a shrill fife, which gradually died away, and was followed by the beating of a small drum, first with accelerated and then with diminished speed, upon the ceasing of which a blast of all the instruments burst forth, accompanied at intervals by single simultaneous beats of the drums and gongs. High above the body of the harmony shrieked the long-sustained crescendoes and diminuendoes of the fifes, and behind these were heard to perfection the thrilling organ tones of the *shôs*. The music was intensely pathetic, very monotonous, and with almost no melody, but surcharged with a grief that could find expression only in loud wails and sobs.

While this was going on, the priests were with slow measured tread bearing the wooden trays laden with offerings of fish, rice-beer, vegetables, etc., to a table in front of the bier. Each of these trays was with suitable ceremony passed on from one priest to another, until it reached the high priest, who with

an obeisance placed it before the bier. The priests were dressed similarly to the others who wore native funeral dress, but with richer material; the high priest's hat was slightly more elaborate than that of any of the others; I observed that they all wore foreign boots. When about a dozen offerings had been arranged before the bier, the music ceased, and the priests, having advanced in pairs, clapped their hands together, and did obeisance, holding small wooden tablets in front of them. Then the high priest took a long manuscript and read it aloud, facing the bier, all those on the left, the deceased's relatives and immediate friends, meanwhile standing. This he did in a voice suggestive of the most intense grief; his monotonous chanting intonation seemed at times to be choked with sobs. In spite of its theatrical character, this pathetic recital was decidedly impressive. When he had finished, the offerings were taken away with the same ceremony as before. Thereafter the brother of the deceased advanced, and with an obeisance placed a flower in a bamboo vase before the bier; Ôkubo's six sons (ages ranging from about twenty to six) went in succession through the same ceremony, after them the princes and ministers, and finally a large number of lower officers. During the presentation of the offerings, fifteen salutes were fired from neighbouring cannon.

The funeral rites were now considered over, for the coffin, of unpainted wood, was taken out of the hearse and lowered into the vault, a very deep one built in with stone, with rather a conspicuous absence of ceremony. H.E. Itô, for instance, the successor of the deceased, was complacently smoking a cigar within a few yards of the grave, while the interment was going on. On the top of the coffin a small box was laid containing the name and titles of the deceased, above this some leaves were spread and then charcoal, and the vault was covered with large blocks of stone. On leaving the cemetery, we were each presented with a box containing a piece of seed-cake (*casteira*), a ball of *mochi* (cake made of rice flour), and a 'shape' of powdered sugar.

A few days later I am standing on my verandah, when my ear is attracted by the weird strains of a Japanese dirge floating across the little green valley which separates the deceased minister's house from mine. On the spacious upper verandah of that dwelling may be seen twenty or more minstrels in white. Through the clear mild May air wail the notes, burdened with overwhelming grief, now louder and now softer according to the motion of the breeze and the passion of the players. The quivering air bears the melody in fitful ripples over the city, as if it were the spirit voice of the departed patriot grieving at the cruel blow, which drove him from

the land he loved and served so well. And the gnarled pine-trees that overlook the place where he fell, outstretch their arms more intensely and bow deeper over the lilies in the moat, as they hear it.

The following extract from *The Japan Mail* of February 10, 1881, illustrates the respect with which this energetic statesman was regarded by many of his countrymen, as well as the reverence which the Japanese feel for the dead:—

'If we need any proof of the perseverance the Japanese people can display in the presence of difficulties, it is furnished by the story of the Kariyasu tunnel. This work was undertaken by Mishima, Prefect of Yamagata, with the consent of the late Mr Ôkubo, Minister of the Interior. Its object was to open a road between the provinces of Uzen and Iwashiro by tunnelling through the impassible mountains that divide them. It used to be said of these precipitous peaks —crossed only in two places by paths which soldiers sometimes traversed, but traders never—that they were the teeth dividing the lips of the north and south, for at Wakamatsu men breathed the breath of Tôkiyô, and at Yonezawa, that of Hakodate. Nobody could fail to foresee the immense advantages that would accrue to the two places, could a reasonably practicable route he opened between them, but at the same time nobody seemed to contemplate the possibility of such an undertaking. It was not till a native of Satsuma—that nursery of pluck and energy, came to govern in Yamagata, that the project began to be seriously entertained. Official sanction and official aid were, however, necessary, and neither one nor the other could be obtained at first, for not unnaturally it was difficult to imagine that if an object so palpably desirable were really within the reach of ordinary resources, it would have been so long relegated to the region of fruitless desires.

At last, Mr Ôkubo, Minister of the Interior, was induced to give his consent. A sum of money was advanced by the Treasury, and with this—largely supplemented indeed by contributions from the wealthy farmers and tradesmen of the district—the Governor set to work, scarcely perhaps himself foreseeing a tithe of the troubles that lay before him. For when giant rocks had been pierced, never ceasing springs diverted, and innumerable landslips overcome, the most fatal misfortune of all occurred — the assassination of the one man whose large-minded sagacity had appreciated at once the advantages and difficulties of the undertaking. After Mr Ôkubo's death everything went wrong. The government grew uneasy at the almost certain prospect of failure, and withheld the supplies, the farmers themselves refused to work, and the very mountain seemed to rebel at such persistent effort, for each day exposed new and unanticipated engineering obstacles. Still the Governor held resolutely to his purpose. 'If the attempt falls through,' he said, 'I only ask to be buried in the tunnel,' and very few indeed were sufficiently sanguine to predict any other end for the stout-hearted man. One day last November, however, a telegraphic message reached Tôkiyô. The receiving clerk paid little attention to its terms, for the Kariyasu tunnel had long passed out of men's memories, or come to be regarded as an ancient phantasy of the murdered minister. But the official to whom the message was addressed seemed to be very differently influenced. Scarcely waiting to don his robes of ceremony, he hastened off without a moment's delay, not to the Home Office, nor to any other haunt of sentient beings, but to a cemetery in the suburbs of the city, where, kneeling before the grave of one who had met the fate great men are sometimes doomed to meet, he told the dead statesman's spirit, that the work his aid alone had made possible, was at last completed, and that the prayers of two provinces were that day ascending to the gods on his behalf. After all, there is more romance than one might think in the hard realities of this world of ours.'

One day early in July, 1879, there was handed to me an envelope emblazoned with the national flags of America and Japan crossed in token of friendship. Inside was a card, also adorned with the stars and stripes and the rising sun, and bearing the following invitation :—

'The Citizens of Tokio request the pleasure of the company of Professor W. G. Dixon at a Public Reception, to be given in honour of

GENERAL GRANT,

Ex-President of the United States of America,

at the Hall of the Kobu Dai Gakko, Tokio, on the 8th o July, 1879, at 9.30 o'clock P.M.

'T. SHIBUSAWA,
'G. FUKUCHI,
'*Chairmen of the Tokio Committee of Reception.*

'Answer is requested,
'Addressed us Chamber of Commerce,
'Kobikicho, 10th Street, Tokio.'

The visit of General Grant had given rise to an amount of enthusiasm among the citizens of Tôkiyô such as was quite remarkable. Spontaneously they had raised a sum of 30,000 *yen* to be expended in the General's entertainment—a great step in a country where almost every public enterprise is in the hands of the government. A committee was appointed, the chairmen of which were Mr Fukuchi, editor of the *Nichi Nichi Shimbun*, and Mr Shibusawa, manager of the First National Bank. These gentlemen looked about them for a suitable place of

meeting, and nowhere could they find a place better adapted in size and grandeur than the Kôbu-dai-gakkô, or Imperial College of Engineering. So it was arranged to hold a grand entertainment there on the 8th of July, and hence the above invitation.

I need not dwell on the details, how an immense triple triumphal arch was erected over the main avenue, covered from bottom to top with 600 or 700 brilliant paper lanterns, and surmounted with the initials 'U. S. G.'; how the walks and corridors were lined with lanterns emblazoned alternately with the Japanese and American flags, there being in the college grounds alone 6000 lanterns, while all the road from the college to the General's residence at the Shore Palace, a distance of one and a quarter miles, and from Shin Bashi to Nihon Bashi, a distance of nearly two miles, was lined with shining paper globes also emblazoned with the rising sun and the stars and stripes; how in the common hall the two national flags were hanging from every pillar, two gigantic ones occupying, along with 'U. S. G.', almost the whole of the wall above the platform, which again was tastefully decorated with shrubs and flowers in ornamental flower-pots such as Japan alone can produce. Suffice it to say, that the reception and banquet passed off with great *éclat*. The hosts were so munificent as to provide a special train for the Yokohama guests, as

well as *jin-riki-shas* for those whose homes were in Tôkiyô.

During the next week or two, the General was entertained in various ways. Singing-girls arrayed in stars and stripes discoursed before him, and there was acted for his special benefit a play based on the life of a Japanese hero, whose history seemed to present a parallel to that of the General himself. But I pass on to the 25th of August.

On that day we were favoured with a glimpse of old Japan, such as hereafter it will probably be impossible for any one to obtain, so rapidly is the new *régime* effacing all traces of the feudal glory that was so characteristic of the old. When General Grant returned from his visits to Nikkô and Hakone, a large portion of the sum subscribed for his entertainment still remained. This the committee of the citizens resolved to spend on a grand tournament in Uyeno Park, in which some of the feudal exercises should be displayed before H.I.M. the Emperor, the Princes of the Blood, the Ministers, the foreign Representatives, and 3000 guests, besides as many thousands of the general public as could obtain a sight of the lists. I believe the committee had some difficulty in finding men able to take part in these feudal sports, now rapidly becoming obsolete. But all arrangements were satisfactorily completed. The wide space formerly occupied by

the great temple of Uyeno was chosen as the scene of the sports, and round three sides of this were erected pavilions provided with galleries of benches. Behind the large central pavilion reserved for H.I.M. and the more distinguished guests, were two circular bowers, the roofs and lower parts of the sides of which were most tastefully covered with green herbage; these were provided for the refreshment of the Princes, Ministers, and foreign Representatives, and looked singularly grotesque among the old trees of the park. Among the trees on the opposite side of the lists stood a temporary dining-room not less than 500 feet in length, where the 3000 were to be fed. During the erection of the buildings, the weather had become unsettled, and it was with some anxiety that the morning of the 25th was looked forward to.

But it dawned calm and bright, and culminated in a brilliant summer afternoon.

About half-past two I drove from our *yashiki*, in company with three friends. In order to see the preparations for the evening's illuminations, we passed along the main street. As we approached the City Chambers, I saw on looking back the procession of H.I.M. just turning the corner of Kuroda Yashiki; but it was three or four hundred yards in our rear, and so there was no necessity for our stopping until it passed. In front of the City Chambers

there were collected a number of officials in black. Coming nearer Shin Bashi, we found the streets lined with crowds of citizens waiting most patiently for the passing of the Emperor. Most orderly they were, very unlike what a British crowd would have been in the circumstances. All the way to Uyeno, a distance of four miles, they extended; and not once did I observe the slightest noise or disorder, or any undue exercise of police authority.

At Shin Bashi there was a triumphal arch; and thence right up to Uyeno there was a continuous array of lanterns on each side of the thoroughfare, lines of fences having been erected on which to hang them. At some points there were as many as four rows, in addition to the tiers which adorned many of the principal buildings, and to such special erections across the street as signalized Kiyô Bashi and other central places. Hundreds of national flags were also to be seen.

We are now approaching the park, among the rich old trees of which lines of scarlet lanterns are seen to cross and recross. Below the Buddha, that benignly sits on a mound above the main avenue, there is a gigantic model in lanterns of the national flag. In the park alone, it is said, there are 70,000 lanterns.

We pass more deeply among the old cryptomerias, and then, dismounting, are directed to the

pavilions indicated on our tickets. We get into number four, on the right of the Mikado's pavilion, where we find several of our countrymen, besides numbers of Japanese — the different nationalities being freely intermingled.

After some time a continuous discharge of signal rockets, and the strains of brass bands, announce the approach of the Emperor. We have to wait a considerable time, however, before H.I.M. takes his seat and the sports begin; for one or two ceremonies have to be gone through, reading of addresses, presentations, etc., the most interesting being the presentation to H.I.M. of all the people in Tôkiyô over eighty years of age, 2400 in number, and the bestowal on these aged people of a gift from the imperial hands. General and Mrs Grant, also, are meanwhile engaged in the planting of memorial trees; the former of a *hinoki* (sequoia gigantea), and the latter of a *hakuran* (magnolia grandiflora), henceforth to be known in Japan by their names.

Until now, the only figures in the lists have been three groups of men in priest-like dress, who have been patiently squatting within a fence-lined course that diametrically cuts the grounds; but now there appear a score or more of men armed with fencing sticks, who squat in front of the imperial pavilion and begin to mask themselves. These are marshalled by a man on horseback,

whose black foreign coat and tall hat form a ludicrous incongruity among the antique costumes that surround him, especially when his horse bolts and his hat falls off! He turns to recover it; but changes his mind, and henceforth with bare head directs the combatants. Upon the arrival of the Emperor, the latter commence, couples coming in succession to the front, and engaging in vigorous fencing encounters, in the course of which some clever and severe hits are made, and some of the combatants are disarmed and brought to the ground. The general effect, however, is too much that of a general *melée* to be striking.

From the commencement of the sports an uninterrupted discharge of day-fireworks has been kept up. These are somewhat remarkable. With a loud explosion, a ball is shot into the air, shortly after, an explosion overhead is heard, and there appears against the sky a fish, or a balloon, or an umbrella, or a gourd, or some other object formed of paper, which comes slowly sailing down, moving with the air currents. The fish are very successful, the motion of the air making them appear very lifelike. Sometimes the balls burst into smoke of different colours.[1]

But the most interesting part of the day's

[1] Some Japanese day-fireworks are so constructed as by their explosion to send a live bird flying into the air. In former days, fireworks were frequently used as war-signals. One of the principal constituents is said to be a powder made of the dried dug of the wolf.

proceedings has yet to come. There appear upon the ground a dozen or more horsemen mounted in true Japanese feudal style. Their dresses present a most picturesque variety of colour, as they caracole about the grounds. Their *hakama*, or loose *samurai* trousers, are covered with aprons of the skin of the tiger or other wild animal; at the back of their upper garments (these blue, green, yellow, or variegated, as the case may be) are fixed bows and quivers; on their heads they wear Chinese-looking hats ('Dolly Vardens' we might call them), the rims of which fold back as they gallop against the wind; the trappings of their horses are gay, especially the antique boat-shaped stirrups. The three groups of men already referred to are still sitting patiently, and it will be noticed that each group is in charge of a diamond-shaped target of white paper, placed about ten feet on the farther side of the hurdle-lined course.

But the horsemen have ranged themselves at the left end of this course, and the game is evidently coming off. Suddenly there emerges one of the horses at full gallop, with head horizontal after the ancient mode of riding, its rider standing in the stirrups with bow and arrow strained close to his eye and at right angles to his course. He approaches the first target, and, just as he passes it, a split in ts surface followed by a shower of tinsel paper

proves his unerring aim. But he is now some way on towards the second, and he seems to have barely time to get a fresh arrow inserted before he reaches it. Shall he hit it? Yes; the tinsel paper falls as before, just as we are thinking he has delayed too long in discharging his arrow. On he flies again, with wonderful address fixing a fresh arrow, and the third target falls in a shower of paper. A murmur of applause breaks from the crowd, mingled with not a little clapping of hands from the foreigners. Every one was delighted. The scene recalled the mediæval tournaments that one reads of in the old romances.

Another and another horseman flew across the ground, many of them uttering warlike cries as they did so, and all shooting with unerring aim, and with such exquisite skill that their various movements in the refitting of their arrows were almost imperceptible. Only one was entirely unsuccessful. The last of them called forth enthusiastic applause by his wonderful dexterity in hitting each of the targets, after holding the arrow aloft until he was directly opposite the target, and then in a moment fitting and discharging it. This gentleman was Mr Kashiyo, a noble of Chikugo. All the horsemen, as well as the other performers, belonged to the Hatamoto class, *i.e.*, they had formerly been retainers of the Shôgun's.

The archery was followed by some exercises in horsemanship. Of these the most interesting consisted in so guiding the horse, that a long streamer which flew for twenty or thirty feet behind the rider might not touch the ground. This streamer was also attached to a ring fixed on a framework supported by the rider's back, and was gradually let out, until it was flying horizontally in the wake of the horse.

Then came the hunting, with bows and arrows, of a sham dog. The sham dog consisted of a cylindrical log fastened to a string and dragged by a man on horseback, while a crowd of mounted hunters tried to hit it with arrows. A live dog was tried for a short time, the arrows in this case being blunted.

The sports now came to a close. The Emperor returned to the palace, and the guests betook themselves to the refreshment pavilions.

Let me relate one amusing incident connected with the banquet. We were busy refreshing our inner man, when an extraordinary object came in sight, walking leisurely along the passage between the two tables. He was dressed in an ill-fitting suit of coarse tweed, his collar was crumpled and stained, his neck-tie badly arranged, and the size and weight of his boots suggested a ploughman. But he evidently had a firm belief that he was in the height of

the fashion, and was determined to let every one know that he was quite at home, that indeed he had been accustomed to this sort of entertainment all his life. So he strutted up and down the passage with a very purple face, for he had evidently imbibed fully more than a due quantity of champagne, and in his hand he held a fork, which he stuck into one after another of the viands that covered the table, tasting each with the air of a *connoisseur*. Now it was butter over which he was smacking his lips, with the rapt look of one forming an opinion. Again the still greasy fork lifted a piece of ice cream, again the same utensil brought forth some cold meat, again a cheese cake, and so on. He himself was as grave as a judge, but it is needless to say that he threw those around him into convulsions of laughter.

I need not enlarge upon the evening's festivities, —the mountains of ice and rivers of champagne, the myriads of faces bright with the glamour of the lanterns, the murmur and the laughter drowning the chant of the cicada in the old woods, the hissing of the fire-works as they darted above the temple of Benten and the lantern-fringed lake, which mirrored their whole course until they burst into showers of stars. The whole city was given up to merry-making. Everywhere the summer night was filled with the patter of feet, the murmur of voices,

snatches of song and strains of minstrelsy, and chains, festoons, and constellations of coloured light.

In the following month, Japan had the honour of being the first country to welcome Professor Nordenskjöld and the other members of the Swedish Arctic Expedition after their heroic accomplishment of the North-East Passage. Three of the learned societies of the capital, the Tôkiyô Geographical Society (Japanese), the Asiatic Society of Japan (British and American), and the German Asiatic Society, resolved to unite in entertaining the explorers at a grand banquet, and this came off with due *éclat* in the common hall of the college, on the 15th September. Prince Kita-Shirakawa, a prince of the imperial blood, occupied the chair as president of the Japanese society, the presidents of the English and German societies acted as vice-chairmen, and there were present altogether about 140 persons, representative of a most interesting variety of nationalities. The hall was hung with the flags of all nations, the grounds sparkled with lanterns, and the marine band discoursed stirring music. Again and again the hall was ringing with cheers, the Germans shouting 'Hoch!' the British 'Hip-hip-hurrah!'

The permutations and combinations of languages were most remarkable. Our Japanese chairman made a long speech in German, another Japanese,

Admiral Yenomoto, spoke in English, Professor Nordenskjöld, himself a Finlander, spoke in French, the captain of the expedition, a Swede, returned thanks in English for the toast drunk in his honour, and after some other speeches in English and German, the Russian ambassador treated us to a fluent effusion in English.

Dinner was followed by some promenading and dancing, to the accompaniment of excellent music from the imperial military band in the gallery. Few or none of the Japanese took part in the latter exercise; for one thing, it was more or less unfamiliar to them, and, moreover, promiscuous dancing offends against the national sense of propriety.

A few days later, the Tôkiyô Geographical Society presented Professor Nordenskjöld with a silver medal cast in his honour.

It is needless to extend this chapter with descriptions of any more of the public festivities which helped to vary the lives of us foreigners in Tôkiyô, and were ever bringing us into contact with the leading statesmen of the country, and affording indications of the flow of the political and social currents. H.B.M. Legation was from time to time, on the anniversary of Her Majesty's birthday, at Christmas, etc., the scene of brilliant gatherings and unstinted hospitality. Then on the 3d of November, H.E. the Minister of Foreign Affairs issued

invitations in French to the yearly reception in honour of the birthday of H.I.M. the Mikado. And distinguished foreigners, who found their way to the shores of Japan, were always received with open arms and honoured with *fêtes* in which no expense was spared. The visit of the Duke of Genoa at the close of 1879 was marked by an important innovation. H.E. Sanjô,[1] the Prime Minister, held a reception in the Duke's honour, in which his lady

A JAPANESE LADY.
(*From a Photograph.*)

acted the part of hostess, dressed in national court dress. H.E. Inouye, Minister for Foreign Affairs, went a step farther at his reception on the Mikado's birthday in the same year. Hitherto the invitations had run thus: 'Le Ministre des Affaires Etrangères prie M. —— de lui faire l'honneur, etc.;' now they began: 'Le Ministre des Affaires Etrangères et Madame Inouye prient M., etc.' And Madame Inouye

[1] It was this same Sanjô that took such a prominent part in the negotiations between the Mikado and the Shôgun with respect to the expulsion of foreigners from the country.

not only appeared as hostess, but did so in European costume, which, having been in England, she suited very well; but it is to be hoped that none of her sisters will in this matter follow her example. During my residence in Japan, I might have counted on the fingers of one hand all the Japanese ladies that I saw in European dress, and every one of these had lived some years abroad. May the years to come still show the fair daughters of Japan in their graceful native costume, a costume which has a grace quite unique, and which can be equalled by none other in doing justice to their charms.

But we leave official scenes to get a glimpse of the everyday life of the people.

CHAPTER IX.

LIGHT AND SHADE.

The Japanese essentially a Pleasure-loving People—The Theatre—Origin of Dramatic Performances—Story of Ichikawa Danjurô—Japanese Honesty—Hot Baths — Dr Baelz's View of their Healthfulness—Professional Musicians—A Daimiyô's Musical Party—Tea-drinking—Games of Various Kinds—Family Life—New Year Festivities—Kites—Feast of Dolls—Feast of Flags—Illumination of the River—Snow Men—Out-door Games—Love of Nature—Plum and Peach Blossoms—Cherry Blossoms at Uyeno and Mukojima—Verses—Kameido and its Wistarias—Irises—Ode to the Lotus Flower—Chrysanthemum *Tableaux*—Autumn—The Elixir of Life—Licentiousness—Female Virtue—Polite Untruthfulness — Fickleness — Improvidence — Kindliness—Tastefulness—Art—The Slums of Tôkiyô—Delusive Gloss—Disease — Death-rate—A Fire—Firemen—A Scene of Consternation—'Burnt Out'—Christian Benevolence—Incendiarism—Woman's *Status* not Satisfactory — The Stepmother—A Sad Tale — Love Songs — Sickness and Death—A Bright-minded Philosopher—'The Mountain of Death'—A Dirge—Proverbs.

The Japanese are essentially a pleasure-loving people. Most of them lead a hand-to-mouth, butterfly sort of life. Misfortune they endure quietly, consoling themselves with a submissive fatalism. In the afternoon a family have their slender wooden house burned to the ground; in the evening, they are among the ashes, drinking tea, and looking quite contented. So many fires, they say to themselves,

must come in so many years; they have got over one, and the next will be so much the longer in coming. The Satsuma rebellion is raging in the south; the barracks and drill-grounds are at all hours of the day filled with raw recruits, and some regiments have just been embarked at Yokohama, probably destined, like their predecessors, to be slaughtered. But the shop-keepers sit on their mats in as good humour as ever, their charcoal-stoves, pipes, and tea-pots beside them; and the dark-eyed girls trip about pit-a-patting quick time with their wooden clogs and wriggling their bodies, just as if there were no such science as politics, possibly their only thoughts anticipations of how the irises will look at Hori-kiri next holiday, or the sweet-smelling roses which the foreigners brought, at the exhibition.

The theatre forms one of their chief attractions. Here, with suitable refreshments around them, they will sit from sunrise to sundown in rapt admiration of such plays as *Chiushingura* (The Loyal League), with its representation of the fair and foul means by which the forty-seven *rônin*, or free-lances, succeeded in avenging the death of their lord. With ever-varying emotions they will watch the majestic stride of some haughty nobleman arrayed in all the accoutrements of a warrior of old Japan; the pathetic parting between Yuranosŭke, the chief of

the League, and his hysterically sobbing wife and children; the banter that passes between some peasants and the fair hostess of a village inn; the suicide, with prolonged agony, of some disappointed brave; the frantic fight which precedes the capture of the devoted chieftain's castle; with a hundred other scenes, some still to be witnessed in real life, but others gone with the death of the old feudal times.

Let us look at one of these theatres a little more narrowly. It is a large wooden erection with its gable, which is towards the street, hung with paintings on wood. The street is for some distance on each side of it lined with tea-houses (*cha-ya*), where visitors make arrangements for boxes and refreshments. Internally the theatre is rectangular, with a large recess at the farther side for the stage. Galleries run round three sides. The space for the audience is checkered with little square boxes, somewhat as a type-box is divided for the reception of the different letters of the alphabet. These boxes are made to accommodate four persons in a squatting position, and the passages to them are along the tops of the polished partitions, so that visitors have to step down into them. On the matted floors the audience squat contentedly, puffing their pipes, which they light at charcoal-boxes, or sipping tea, or eating refreshments, while, between the scenes,

tea-house attendants and street-vendors walk up and down the passages.

But a man has advanced from behind the curtain, and squatting on the edge of the stage, he ducks his head, and then reads with breathless rapidity a document no doubt descriptive of what is to follow. Suddenly he again ducks his head and disappears. Then the curtain is slid aside to the accompaniment of a pair of clappers, which a man raps on the floor with gradually decreasing loudness.

The scenery displayed is simple, but cleverly suggestive, relying for effect more upon wooden models than upon paintings. For example, a real boat may be brought upon the stage, and the floor lined with blue-and-white cloth representing waves, and, to give the idea of the sea stretching to the horizon, a similar cloth may also be hung on the fronts of the three galleries. I once witnessed a most lifelike effect produced by a great sheet of such cloth, below which numbers of men kept moving up and down, so as to give it an undulatory motion, while others, dressed, to avoid notice, in blue and white, kept moving the boat, which was supposed to be tossing on the waves. In the same play, an ingenious plan was adopted to represent the departure of a warrior from his *yashiki*: the scenery consisted of a number of overlapping pictures of that building, the outermost of which

represented it on the largest scale, and the others on scales smaller and smaller, and these were one after another withdrawn, so as to give the idea of increasing distance.

The stage is a revolving one, divided into four segments, each presenting a different scene. To the left of the stage is the orchestra, the members of which are just visible behind a screen. They keep up an almost constant wailing and strumming, which is both monotonous and doleful. At the opposite side of the stage, in a little balcony, are two men who perform the functions of chorus. One of them squats in front of a little desk, and from time to time chants from a book in a peculiarly artificial voice; the other strums an accompaniment on a guitar, interpersed with vocal utterances which suggest yelping rather than any more human sounds. When a crisis arrives in the acting, these yelps come with a vigour and rapidity truly exciting.

The actors, like those of Europe in the Middle Ages, are all men.[1] With the women's parts they are wonderfully successful, so much so that, judging from their appearance alone, an onlooker might readily be deceived; but the falsetto voice soon betrays them. The men's parts are sometimes

[1] There are said to be one or two theatres in the empire where all the parts are performed by women, but promiscuous acting is unknown.

acted almost perfectly, if we make allowance for the ridiculously artificial enunciation which has become conventional on the Japanese stage. The dresses are in many cases gorgeous. The eyes of all who are representing any but members of the lower orders, are made to appear long and oblique, black ascending lines being painted from the outer edges of the eyebrows and the outer corners of the eyes. A good deal of the acting is extravagant, sometimes ridiculously so, as, *e.g.*, when a great Daimiyô comes in with lordly strut, each step accompanied by a rap from the man with the clappers, or when the determination of a hero is shown by a ferocious facial contortion, or when a woman weeps with an evident desire that the audience should see and admire the working of every line of her face; but all this is highly appreciated by the public, who always shout 'Ya! ya!' with the greatest delight, when an actor has succeeded in working his countenance into an inhuman contortion. At the pathetic parts, both women and men among the audience may be seen in tears, and even foreigners present may be impressed.

Stage attendants are constantly creeping about, prompting, or removing articles no longer needed, or placing supports under actors who have to remain long in one position. They are supposed to be invisible, and are clothed in black even to their

faces, which are loosely covered with a black cloth. If the performance is at night, the invisibility of these mutes is all the greater farce, for it is their duty to hold a candle before the faces of the principal actors at important parts of the play.

The conversations sometimes seem interminable, and there are long intervals between the acts; so that a drama with a plot of no remarkable complication is spun out from sunrise to sunset, or even longer. The representation of *seppuku*, or *hara-kiri*, the legalized mode of suicide in feudal times, generally recurs more than once in a play, and always with the agony absurdly prolonged, the dying man making a long speech to his friends as he performs the operation with extraordinary deliberation, the fifes from the orchestra meanwhile ringing the changes on two notes a semi-tone apart, and the beats on the drum coming in with slow regularity like knells.

The Japanese name for a theatre is *shibai-ya*, *i.e.*, turf-place. The origin of this word is explained in the following account of the institution of theatrical performances in Japan. About the year 806 A.D., it is said, the people of Nantô (*i.e.*, Nara) were thrown into a state of consternation by the prevalence among them of a dreadful pestilence, which seemed to issue from the ground at a spot where the bank of the Sarusawa lake had fallen in. To

propitiate the angry gods, the Mikado gave orders for the performance of a theatrical dance called *sambasô*, and this took place on the *turf* (*shibai*) at the temple of Ôfukuji.

Notwithstanding its religious origin, the Japanese drama is far from being free from immorality. Until recently, actors were despised by the better classes, and in the social scale of feudalism they ranked with the very lowest. *The Code of Morals for Women* forbids women under forty from frequenting the theatre; but this injunction is generally violated, the fair sex giving almost more than their share of patronage to the stage. Attention is, however, being paid to theatrical reform, and the drama is probably now in better repute than it has ever been in the history of the country. After the recent sweeping revolution, it has a distinct function to perform in the reproduction of that stately feudal life which has for ever passed away.

The most popular actor of the day is Ichikawa Danjurô. Princes now gladly witness the performances of this man, and the leading papers devote articles to the discussion of his powers. The following story, which *The Japan Mail* tells of him, illustrates a trait very common not merely among Japanese actors, but among the people generally:—

'The Japanese actor cannot be mean for mere money's sake, and he is often lavish from motives even more than

romantic. Here is an example. A short time ago, Danjurô's house was broken into, and a quantity of wearing apparel, household utensils, etc., stolen. The burglars were subsequently arrested, some in Tôkiyô, some in Yokohama, and the greater portion of the lost property was traced. But according to the actor's creed such things were no longer serviceable. A coat that had covered a thief's back, or a pipe-case that had been hanging at his girdle, might not be used by an honest man, so poor proud Danjurô sold his recovered garments and chattels, and presented the 60 *yen* realized by the sale to the almshouse at Uyeno. He will probably find more admirers than imitators among the shrewder folk of these enlightened times.'

Let me here also relate an instance of Japanese honesty which lately came under my notice. One of my colleagues hired a *jin-riki-sha* from Kanda Bashi to Tora-no-Mon for 9 *sen*. On reaching his destination, he pulled out his pocket-book, but finding no 10 *sen* notes, fumbled in his pocket for as many coppers as he could gather, and gave the *jin-riki-ya* 11 *sen*. He then entered his house, but had barely sat down, when his 'boy' ran upstairs to him, and asked if he had lost his purse. It turned out that he had left it in the *jin-riki-sha*, and the honest *jin-riki-ya*, finding it there, had lost no time in returning it to its owner.

The hot bath is quite an institution among the Japanese. Into whatever part of the city we direct our steps after dusk, we cannot fail to be struck with the numerous bath-houses. Every few hundred yards, or even more frequently, a sound of chattering and splashing tells us we are passing one. Each of these buildings contains two hot baths, separated by a partition, one reserved for males, the other for females. Formerly, persons of both sexes bathed together; and this promiscuous bathing, as will

hereafter appear, is still to be met with in rural districts, especially at those numerous natural hot springs which well up from the volcanic valleys of Japan, and which are crowded in summer like our own hydropathic establishments. Strange as it appears to our eyes, and intolerable as it would be in prudish China, this primitive custom has for the simple-minded Japanese no impropriety. In the cities, however, the authorities have, through the influence of foreign ideas, been led to discountenance it.

The public bath-house would seem to be a sort of meeting-place for the people of the lower classes. Here mothers, with their children hanging at their breasts, discuss the gossip of the district, while their husbands, in the adjoining compartment behind the wooden partition, are also earnest over the items of news which interest them. The hot bath is one of the few luxuries which all can afford, and in winter it enables the poor man to dispense with fuel, for he leaves the bath with a glow of heat which, if he gets at once to bed, makes him comfortable for the night. Then, as promoting cleanliness, this institution is a great benefit to the nation. From a sanitary point of view, the Chinese and the Japanese have been thus amusingly contrasted: the Chinaman every other day puts clean clothes on the same dirty skin, while the Japanese puts the same dirty clothes on a clean skin.

Some foreign physicians have indeed urged that the practice of hot bathing is injurious to the well-being of the people, that, by consuming the reserve vital power stored in the body and unduly heightening the pulsation, it has shortened the average duration of life amongst the Japanese, which must be taken as ten years less than that of Europeans. And the government have in consequence ordered notices to be put up in all bath-houses prohibiting the temperature of the water from being raised above a certain degree. Dr Baelz,[1] however, one of the professors in the Imperial Medical College, Tôkiyô, recently advanced quite a different opinion at a meeting of the German Asiatic Society of Japan. He maintains that if a bath is hot, and not merely lukewarm, there is no danger whatever of catching cold after leaving it, even although cold water be not applied, that in fact hot water acts as a means of hardening the skin and rendering the body less penetrable by cold; and, in support of this, he quotes the Japanese endurance of cold, people of all ages, who have been accustomed to the hot baths from their infancy, being seen in the streets in the coldest weather with their bare limbs exposed, yet apparently without feeling any dis-

[1] For the above notice of Dr Baelz's views, I am indebted to *The Chrysanthemum*, a recently established magazine for Japan and the Far East, which, as it is both ably conducted and pervaded by an unmistakably Christian tone, deserves a bright future.

comfort. In summer, again, a bath of hot water is as refreshing as one of cold water. The frequent use of the hot bath, he considers, is not weakening, nor does it lose its effect through constant repetition, and in proof he refers to the vigour of the coolies of Tôkiyô, who have a hot bath almost daily. The acute and severe rheumatism common in Europe is never found in Japan,[1] although simple rheumatism may be met with; and the hot bath seems to have done much to prevent this. The low rate of infant mortality is a proof of the advantage of the hot bath to children, and Dr Baelz has found that this may be used with much success in the treatment of children, in preference to the prescription of nauseous physic. The only real objection to the use of hot baths is their tendency to cause apoplexy, if not used with discretion, and this danger may be averted by keeping the head cooled with a sponge while in the bath, and bathing the head with cold water on leaving it. Dr Baelz concludes by expressing a desire for the introduction into Europe of a system of hot baths for the working classes, similar to those of the Japanese, but modified so as to meet in other respects the different conditions of living.

Of their own primitive music the Japanese are very fond. Professional musicians and dancers form

[1] This statement, however, has been questioned.

quite a numerous class, and are in constant request for private parties. They consist largely of young women remarkable for their personal attractions; but men and women of all ages, including, as with us, many blind people, gain their livelihood as singers and instrumentalists. Among their instruments, our harp, guitar, violin, fife, clarionet, drum, etc., have their counterparts; and, if their music does not always give us pleasure, we must at least admit that not a little skill is often shown in its execution. Their dancing consists in graceful posturing, in illustration of some tale of love or war or everyday life; it has been well characterized as music in motion.

Mr Matsudaira,[1] formerly Daimiyô of Kuwana, is passionately fond of music, and on the 15th of every month he has, at his house near Uyeno, Tôkiyô, a musical party, consisting of as many of his friends as desire to come. To one of these the writer had the privilege of being invited, through the kindness of one of Mr Matsudaira's former retainers.

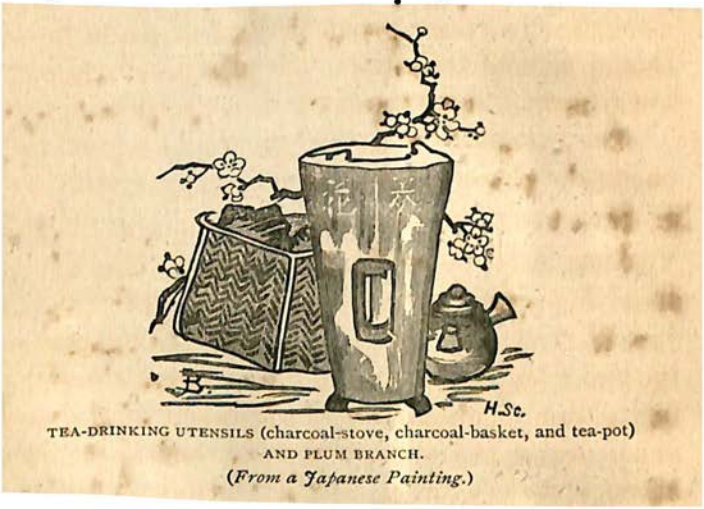
The house is situated on a hill commanding an extensive view of the flat city. It is thoroughly Japanese in character, although some innovations—such as clocks, carpets, or mirrors, to be seen in some of the apartments—suggest foreign intercourse.

[1] This gentleman was one of the two Daimiyôs who, in 1868, induced the ex-Shôgun Keiki to march against Kiyôto.

At the entrance we find a novel arrangement for announcing the arrival of guests; as soon as we step on the board in front of the door, an electric bell is set in action. Having of course taken off our shoes, we are ushered into a room, entirely Japanese, with the exception of some trivial details, such as a few small foreign pictures, where we are received by our host and hostess—the former apparently between thirty and forty, the latter not more than twenty-four or twenty-five. The lady has considerable beauty, and is plainly but richly dressed in silk, light brown prevailing. Both she and her husband have the long clear-cut features characteristic of the aristocracy of Japan.

Our host and hostess having left, we are conducted into a small room exclusively devoted to tea-drinking, and, as befits its purpose, of plain but neat appearance. One side consists of two recesses, one containing a censer emitting wreaths of sweet-smelling incense, the other, a *kakemono*, or hanging picture, with a fan-shaped pen-and-ink sketch. The side opposite this is occupied with the usual Japanese sliding windows; and of the two remaining walls, one is bare, the other having a small *kakemono*. Here we are received by one of our host's retainers, who bows his head to the floor as we enter. We squat in a semi-circle facing the man, while he occupies himself in infusing tea, performing every

manipulation by rule and with the greatest care. On his right is a quaint brasier, the charcoal ashes of which are piled up into a miniature Fuji-san, with one red ember glowing in its crater. Beside the brasier lies a dingy basket of plaited bamboo, from which the stove is occasionally replenished with a lump of charcoal. Crude and decayed as this basket



TEA-DRINKING UTENSILS (charcoal-stove, charcoal-basket, and tea-pot) AND PLUM BRANCH.
(*From a Japanese Painting.*)

appears to our eyes, it is no doubt of great value on account both of its history and of the evidences of high art which the initiated can detect in its marks and irregular lines. The tea-leaves are in a venerable porcelain jar, the brown surface of which shines with a brilliant but uneven glaze. A bamboo scoop is produced from amid its wrappings of crimson silk, and a quantity of the leaves are measured

out into a tiny tea-pot not more than an inch and a half in diameter. Water is then poured from the kettle into the tea-pot, which, notwithstanding its dimensions, seems to have a capacity quite magical, for from its spout there is presently poured enough of a pale-green effusion to partly fill five little blue-and-white cups, each apparently almost as large as itself. The tea is tepid, as the best tea in Japan should be, and very strong, but of a peculiarly mellow flavour. Small cakes are then passed round.

The ceremony is that of *sen-cha*, or infused tea, one of the two methods of conducting the *cha-no-yu*, or tea-clubs instituted by the Ashikaga Shôgun Yoshimasa in the fifteenth century. The whole scene is fascinating. It is quite a glimpse into old Japan. The quiet decorum in the little chamber, the sweet fragrance of the crimson incense burning in the dimly-lighted recess, the sound of the fifes and stringed instruments upstairs, and a glimpse, between the window screens, of the quiet city lying beneath the moonlight, make up a scene as romantic as to our Western eyes it is strange.

We now proceed upstairs to the room where the music is going on. Twenty or more ladies and gentlemen, all in pure native dress, are squatted on the mats in a long low room. At one end, thirteen —eight gentlemen and five ladies, including the Daimiyô himself—are arranged round a low, circular

table, each provided with an instrument; at the other, the less musical guests are having some *sake* and other refreshments. The music is pure Chinese, and in some of its plaintive strains is not disagreeable. There are, no doubt, a few caterwaulings, but the greater portion of what we hear exceeds our expectations. The instruments are Chinese—the *gekin* (a kind of guitar), the *tekin* (a kind of violin), a kind of dulcimer, a long fife, etc.; the *gekin* are most numerous. There are none of the popular guitars (*samisen*), as these are by our host considered vulgar. On a very good French harmonium, which stands in a recess, Mr Matsudaira afterwards plays some Chinese airs in quite an interesting way,[1] and at his request I let the company hear some European music.

The social amusements of the Japanese are both many and various. Indeed, it has been truly remarked that during the last two and a half centuries the main business of the nation would seem to have been play. Here we have a radical contrast between the Japanese character and that of the Chinese, whose very school primers lay down the maxim that play is unprofitable.

Among certain classes of society, literary parties

[1] Of course with only approximate accuracy, on account of the difference of scale.

are common, when such games as the following are played :—[1]

Iroha Garuta.—There are two collections of cards,—one collection inscribed with various proverbs, beginning respectively with *i*, *ro*, *ha*, and the other letters of the Japanese syllabary, and the other containing pictures in illustration of these proverbs. The cards having been shuffled and dealt, one of the party is appointed reader, and when each proverb is read, the one who has the picture corresponding calls out, and the match is made. Those who are first rid of their cards win the game.

Hiyaku Nin Isshiû Garuta.—This game is played with 200 cards, 100 of which contain the first halves, and the other hundred, the second halves, of 100 famous stanzas or poems. The former are held by the reader, and the latter by the players ; and it is for the players to discover, as the first half of each poem is read out, whether or not they possess its second half.

The *Kokin Garuta*, or the Game of Ancient Odes, the *Genji Garuta*, named after the celebrated Genji or Minamoto family of the middle ages, and the *Shi Garuta*, are all games of similar nature to

[1] For much of the following information on Japanese games, I am indebted to a paper in the *Transactions of the A. S. J.*, by Mr W. E. Griffis.

the above, but require more scholarship, as the quotations are written in Chinese characters.

The large number of homonyms[1] in the Japanese language gives rise to multitudes of riddles and puns, which help to make time pass merrily at social gatherings. There are indeed few books, either serious or gay, in which puns do not occur, and it is in a pretty play upon words that the chief beauty of a Japanese poem often lies.

In the game of *Go*, or checkers, much proficiency is attained. Japanese of a mathematical turn of mind often acquire as great a passion for *go* as any in our own country acquire for the hardly more scientific game of chess. There is also *Shôgi*, chess, besides various forms of backgammon.

Less intellectual games are the *Ishiken*, *Kitsuneken*, and *Osamaken*. In the *Ishiken*, 'a stone, a pair of scissors, and a wrapping-cloth are represented. The clenched fist signifies the stone, the parted fore and middle fingers signify the scissors, and the curved forefinger and thumb, the cloth. The scissors can cut the cloth, but not the stone, but the cloth can rap the stone. The two players sit opposite each other at play, throwing out their

[1] The frequency of these equivocal words is sometimes advanced as an argument against the proposal to substitute Roman characters, and therefore an exclusively phonetic system of orthography, for the complex and innumerable Chinese ideograms. The latter, as they represent ideas and not sounds, can never, of course, be equivocal.

hands so as to represent one or other of the three things, and win, lose, or draw, as the case may be. In the *Kitsuneken*, the fox, man, and gun are the figures. The gun kills the fox, but the fox deceives the man, and the gun is useless without the man. In the *Osamaken*, five or six boys represent the various grades of rank, from the peasant up to the great Daimiyôs or Shôgun. By superior address and skill in the game the peasant rises to the highest rank, or the man of highest rank is degraded.'

The winter evenings are further enlivened with the entertaining stories which parents tell to their children. Ghost stories are not wanting. *Hiyaku Monogatari* ('One Hundred Stories'), and *Kondameshi* ('Soul-examination') are games connected with such. 'In the former play a company of boys and girls assemble round the *hibachi* (charcoal brasier), while they, or an adult, an aged person or a servant usually, relate ghost stories, or tales calculated to straighten the hair and make the blood crawl. In a distant dark room, a lamp (the usual dish of oil) with a wick of one hundred strands or piths, is set. At the conclusion of each story, the children in turn must go to the dark room and remove a strand of the wick. As the lamp burns down low, the room becomes gloomy and dark, and the last boy, it is said, always sees a demon, a huge

face, or something terrible. In the *Kondameshi*, a number of boys during the day plant some flags in different parts of a graveyard, under a lonely tree, or by a haunted hillside. At night, they meet together, and tell stories about ghosts, goblins, devils, etc., and at the conclusion of each tale, when the imagination is wrought up, the boys, one at a time, must go out in the dark and bring back the flags, until all are brought in.' But the stories are sometimes of a more wholesome kind, as when the father fires his son with enthusiasm to emulate the virtues or prowess of the departed heroes of his country. No feature of the Japanese character is more admirable than the sympathy which binds together parents and children. While the children are taught that obedience to parents is a primary virtue, and treat both their parents and their elder brothers and sisters with marked respect, never mentioning their names without the honorific *san*, the Japanese word most nearly corresponding to our Mr or Mrs,—while this is so, no parents could show more loving condescension in entering into the feelings of their children, taking part even in their most childish play, and thus winning their hearts as well as their reverence. It is quite striking to a European to find such family life in a non-Christian country.

It is not within doors, however, that the Japanese find most of their enjoyment. Their houses, al-

though almost always neat and clean, and often artistic, have, at least in our eyes, little comfort; in an average Japanese dwelling, the highest attainable pleasure in the way of rest and refreshment is rather immunity from pain than anything more positive. In the cold nights of winter the people make the best of their confinement to their houses, but no opportunity is lost of seeking enjoyment in the open air. If the night be calm and moonlit, even although the air be cold, the older folk betake themselves, with some of their children, to the markets or fairs which are held at such times in various parts of the city. And the poor man has always his bath to go out to, where he may get heated up for the night.

Let us look at some of the social customs connected with the different festivals throughout the year.

Of all the times of rejoicing the New Year is the chief. This formerly fell in February, but is now celebrated according to our calendar. Striking features of the season are the decorations[1] erected in front of nearly every door. The objects composing these are as follow:—On our right as we face the door, is a *me-matsu* (*pinus densiflora*), and on our left an *ô-matsu* (*pinus thunbergius*), both

[1] I have to acknowledge indebtedness to Mrs Chaplin-Ayrton's paper in the *Transactions of the A. S. J.* on *Japanese New Year Celebrations.*

standing upright; the former is supposed to be of the female, and the latter, of the male, sex, and both symbolize a robust age that has withstood the storms and trials of life. Immediately behind each of the pines is a bamboo, the straight stem of which, with the knots marking its growth, indicates hale life and fulness of years. A straw rope of about six feet in length connects the bamboos seven or more feet from the ground, thus completing the triumphal arch. In the centre of this rope, which is there to ward off evil spirits, is a group of several objects. The most conspicuous of these is probably a scarlet lobster, the bent back of which symbolizes old age. This is embedded in branches of the *yusuri* (*melia Japonica*), the older leaves of which still remain after the young ones have been shed. 'So may the parents continue to flourish, while children and grandchildren spring forth!' Another plant in the central group is the *polypodium dicotomon* of Thünberg, a fern which is regarded as a symbol of conjugal life, because the fronds spring in pairs from the stem. *Gohei*, pieces of twisted paper supposed to attract the spirits of propitious gods, are scattered here and there. Then there may be also a *daidai*, or bitter orange, which through a play upon its name (which also means 'generations') indicates a wish that the family pedigree may prosper. Another pun is involved in the presence of a

piece of *sumi* (charcoal), that word having the additional meanings of 'to dwell' and 'to be easy in mind.' The piece of seaweed (*halochloa macrantha*) has a historical significance; tradition says that this plant was used to feed the horses of the Empress Jingô during her invasion of Korea, so invigorating them that in the strength of it they rushed to victory. The other seaweed decoration, the *kobu* (*laminaria saccharina*), through a pun in its name indicates joy. Besides all these there is probably a lucky bag filled with roasted chestnuts, the row of the herring, the seeds of the *torreya nucifera*, and the dried fruit of the *kaki*. Another decoration is a ship of fortune, made of twisted straw, and represented as loaded with luxuries.

These triumphal arches are cut down on the 7th January, or sometimes on the 3d. At the New Year one is expected to visit all his friends with the greeting, *Shin Nen* (or *Nentô*) *no go-shûgi wo môshiagemasu* ('I beg to wish you the respectful compliments of the New Year'),[1] or, more simply, *O medetô* ('Respectful congratulations'), generally taking a present with him. In conversation, care is taken to avoid the unlucky syllable *shi*, one meaning of which is 'death,' and to introduce the syllable *jiyu*, which has the meaning of 'long life.'

[1] It is difficult to satisfactorily translate the Japanese honorifics into English.

All visits should be accomplished within the first week; if the first month is allowed to pass before every friend in the city has been seen, the offence is unpardonable. As with us, the visits are accompanied by a good deal of eating and drinking (of the *mochi*, or rice-cake, *sake*, etc.), but drunkenness, although far from unknown, is both less prevalent and less flagrant than at the same season in our own country.

The weather at the New Year, although cold, is generally clear and bright, and the streets are gay with holiday-makers. On the 3d and 4th of January, the numerous fire-brigades have their outings, and may be seen marching in procession with standards, ladders, and lanterns. Every now and then the procession halts, and the ladders are held upright, while agile members of the company run up and perform gymnastic feats; after which the march is continued, with lusty shouts as before. Troops of young men and maidens, and children of all ages, stand with open mouths round groups of harlequins, who, dressed outrageously with masks representing the heads of wild beasts, keep cutting all sorts of capers to the wild tones of fifes and the rattle of drums; others are engrossed with the spinning of tops. Pretty girls, in scarlet and dark purple and with their faces and necks powdered to perfection, and their lips touched with vermilion,

trip about with their happy little brothers, rejoicing in a consciousness of their own attractiveness, or fill the air with laughter and song, as they ply battledore and shuttle-cock. This game is being played on all sides. The battledore is a wooden bat ornamented on the back with an embossed representation of some warrior, popular actor, or singing girl; the shuttle-cock is a black or gilt seed winged with feathers. The players sing songs in time to the rebounds of the shuttle-cock, the boys singing for wind and the girls for calm weather. Those who fail in the game have their faces marked with ink, or a circle drawn round their eyes.

Soon after the New Year, the boys bring out their kites. These are of paper pasted on a bamboo frame; they are generally rectangular, but may be made to represent birds, animals, fans, or even men. The rectangular kites have their faces adorned with pictures of warriors, fair women, dragons, horses, or large Chinese characters; some of them are six feet square. Few sports are more popular among the boys than kite-flying, and even grown-up men often take delight in it. A thin strip of whalebone is sometimes fixed to the top of the kite, when it vibrates so as to produce a humming noise. At other times, contests are carried on between different kites named after the rival clans Heiki and Genji, or Taira and Minamoto. For this purpose the

string of each of the rival kites is, ten or twenty feet below its face, covered with glue and afterwards dipped in pounded glass; and each of the combatants strives to bring his kite into such a position that he may saw asunder the string of his antagonist.

The third day of the third month is for the girls the greatest day in the year, for then is held the *Hina Matsuri*, or Feast of Dolls. The *hina* are images of wood or enamelled clay, representing the Mikado and Kôgô, court nobles, ladies, and minstrels, and various personages celebrated in the mythology or history of Japan; they are from four inches to a foot in height, and are splendidly dressed. Every girl has a pair purchased for her at the first *Hina Matsuri* after her birth, and at her marriage she takes her *hina* with her to her husband's house and gives them to her children, adding to the stock as her family increases; so that every respectable household has quite a number of these heirlooms, accumulated during successive generations. It is only at this season that these *hina* are sold or exhibited. On the day of the festival each household has a display of its *hina*, as well as of numerous other toys representing all the articles of a lady's toilet, kitchen utensils, travelling equipments, etc. Having presented offerings of *sake*, dried rice, etc., to the effigies of the Mikado and Kôgô, the girls spend the day among these toys, mimicking the

whole career of a Japanese woman from babyhood to old age.

The boys' festival, or the Feast of Flags, falls on the fifth day of the fifth month. They also have their dolls and other toys, but these are naturally of a different type from those of their sisters. National heroes, horse-soldiers and foot-soldiers, the gods of strength and valour, flags, banners, guns, cannon, and all the apparatus of warfare, are represented. But the boys have the additional honour of an out-door display. Above the house rises a bamboo pole, from the top of which there floats a large paper representation of a carp. The fish is coloured naturally and is hollow, so that the breeze getting in by the mouth fills out the sides, at the same time producing a wriggling extremely like reality. Hundreds of these *nobori*, as they are called, may be seen floating above the house-tops. They indicate the birth of a son during the past year, or at least the presence of sons in the family. The idea symbolized is perseverance, the carp being remarkable for its skill in ascending rapids. So may the young man surmount all obstacles, and attain to success and quiet prosperity.

A month or two later occurs the Festival of Purification, when paper figures representing the different worshippers are with their own hands thrown into the river, and watched as they float down the current.

Early in July, the citizens of Tôkiyô have a great display on the river. Myriads of lanterns illuminate the banks, the *yadoyas* overlooking the water sparkle with clusters of light—notably Nakamura-rô, the house of a thousand mats—multitudes of pleasure boats flit hither and thither with glowing lanterns, from rafts in midstream rockets dart into the sky, frames of various shapes burst into brilliant coruscations, and varicoloured fires flood the scene with weird light. The broad stream at some points scarcely affords room for the closely packed boats with their little pavilions on deck; but here and there appears an open piece of water with the wavelets glistening in the white, red, or blue light, and the lithe forms of boatmen plying their oars. Now an all but naked figure appears black against a blaze of light, again figures before black are lit up with a fiendish glare, others spectre-like come suddenly into view as they emerge from the gloom below the bridges. There is the murmur of the multitude, snatches of music are heard, and with each great outburst of light there comes forth a gush of admiration. The citizens are holding high carnival.

When the snow comes, the children, like their brothers in Europe, build forts and fight mimic battles, and make snow men. The personage whose effigy is most popular is Daruma, a disciple of Shaka

(Sakya) Sama, who, by long meditation in a squatting position, lost the power of his limbs. Sometimes Geiho is represented. Geiho is one of the gods of good luck, and has a forehead so high that a ladder is required to reach his crown. In winter the youngsters also find much enjoyment in walking on stilts through the snow.

Nor are outdoor amusements confined to certain seasons. All the year round there are almost daily *matsuri*, or religious fairs. At some of these, special sights are to be seen. Thus the temple of Yekkô-in, on the east side of the river, near Riyôgoku Bashi, is famous for its wrestling matches. Gross-looking men these wrestlers are, fed up for their calling into monstrosities; but with certain classes their encounters are highly popular, each clever movement calling forth the admiring cry, 'Has he not a father?' At Kudan there is horse-racing. Cock-fighting is increasing in favour. Boys play a kind of prisoners' base, in which the *oni*, or devil, corresponds to our 'officer.' Polo, and other games on horseback, are favourite modes of exercise among the upper orders. Football is an ancient Japanese game, but, strange to say, was formerly confined to the imperial court.

But it is amid the beauties of nature that the Japanese finds most scope for the indulgence of his pleasure-loving disposition. All the year round,

Nature in her various moods gives him full opportunity of testifying to the inborn and steadfast love that he bears her. The temperate climate of his country affords him all the charms of having four well-marked seasons, and, the sky being often clearer than it is in England, his outdoor plans are so much less likely to be thwarted.

Scarcely are the New Year festivities over, when, through the snow that has fallen on the plum-tree branches, there begin to appear pink and white buds, and in a week or two the numerous gardens which everywhere pad the houses of the city are bright and fragrant with leafless trees covered with rich clusters of blossoms—

> 'Spring, spring, has come, while yet the landscape bears
> Its fleecy burden of unmelted snow!
> Now may the zephyr gently 'gin to blow,
> To melt the nightingale's sweet frozen tears.'[1]

In the suburbs are gardens where special attention is paid to these. Thither the father betakes himself, accompanied by his wife and family, all dressed in their best. A blooming damsel effusively welcomes them, and conducts them to one of the numerous matted platforms which are scattered throughout the little plum-grove. Squatted on this, they refresh themselves with tea and sweetmeats,

[1] From Mr B. H. Chamberlain's *The Classical Poetry of the Japanese.*

and, inspired with the beauty of the rich pink clusters which overhang them, the elders write quaint couplets on slips of paper and fix them to the branches. The cloudless sky; the scented air, mild yet fresh; the masses of blossom, unbroken except by the thin lines of the boughs, the stillness made only more striking by the drone of a humming kite flown by one of the children—all combine to make a scene of elysian happiness and peace.

A few weeks later, and before all the plum-trees have donned their leaves, appear the peach-blossoms, beloved by the elves. These have perhaps more effect on the general face of the country; far across the wide plain their delicate pink sprinklings are on all sides mingled with rich clumps of evergreens, exquisite tints of virgin green, and the brilliant yellow flowers of the rape. Next, the camellias burst into bloom, enriching with their contrast of dark green and pink the hedges and hill-slopes. The peach-tree and the camellia are both emblematical of long life, and poets often sing of the 'camellia of eight thousand years.'

But among the flowers of spring it is to the cherry-bloom that the Japanese pays most devotion. Among the sombre old cryptomerias and pines of Uyeno, its delicate white, or white gently tipped with pink, appears surpassingly beautiful, especially on the drooping boughs. Mukojima, however, has

the chief attractions. Here, along the east bank of the river Sumida, is an avenue, two miles in length, bordered with cherry-trees. Early in April, fleets of pleasure-boats glide up the stream, filled with gaily dressed people of all classes. In the avenue it is difficult to make one's way, so dense is the throng. But at the side are little gardens with tea-houses, where breathing space may be had, as well as refreshments, a speciality of the place and season being a drink flavoured with cherry blossom. It is a merry sight;—the endless vista of overarching boughs as white as if laden with snow-flakes, each breath of wind scattering a shower of delicate petals, the cheerful crowd of holiday-makers moving quietly, or sitting in rest-houses, with their tasteful attire and winning manners, the peals of laughter and fugitive strains of music, the tidy pavilioned pleasure-boats moored to the stakes which support the sedgy river-bank, one or two white sails of barges making their way down or up stream, a glimpse of the upper reaches of the river with its low grassy banks and a reedy islet in mid-channel, cityward the pagoda and great roofs of Asakusa, and above the great city, with its grey roofs, sprinkling of white walls, and wooded bluffs, the inspiration of deathless Fuji-san. Have we reached the 'Land of Perennial Life,' of which the poets of Japan have so often sung? It would almost seem so, the whole scene is so

perfectly delightful, so suggestive of undisturbed peace and prosperity. It is possible we may see a beggar or a drunkard, and thus for the moment awake from our dream of bliss; but such sights are rare. The general impression is one of unalloyed enjoyment. Numberless are the verses which admirers have attached to the boughs. Some of these are joyous, others breathe a sadder spirit.

'Tis a pleasant day of merry spring,
No bitter frosts are threatening,
No storm-winds blow, no rain-clouds low'r,
The sun shines bright on high,
Yet thou, poor trembling little flow'r,
Dost wither away and die.'

'The court with *sakura's*[1] flowers is strewn,
As thick as though the drifted snow
Did thereon lie: and I too soon
As wither'd low shall lie 'neath blow
Of man's inevitable foe.'[2]

Time would fail us, if we were even to mention all the attractions which nature and art combined have for the Japanese during the circle of the year. In the beginning of May, he sits under a trellis-work roof, from which taper the lilac blossoms of the *fuji* (*wistaria Sinensis*). The place in Tôkiyô most famous for the *fuji* is the temple of Kameido,

[1] *Sakura*=cherry.

[2] From Mr F. V. Dickins' *Japanese Odes (Translated from the Original)*.

a mile or two to the east of the river. We take 'house-boats' from Yetai Bashi, the lowest of the bridges crossing the river, and sitting on mats under a little roof and with sliding windows on each side of us, are sculled up stream by two wiry boatmen. Having passed under Ôhashi and Riyôgoku Bashi, we turn to the right into a canal. Storehouses crowd the banks, and there are manure-barges which are offensive; but at length we diverge to the left, and glide up another canal between green banks, here and there overhung by willows and other trees. Singing beguiles the time, as the banks and boats and houses pass smoothly by. We are now alongside a little flight of wooden steps, which having ascended, we walk a few yards and enter the grounds of Kameido, through a carved gateway of plain wood with *niô*, the avengers, in its niches and a bronze phœnix adorning its roof-ridge. Facing us is a semi-circular stone bridge crossing an artificial lake, which in rectangular form runs round the grounds. The road across this bridge is exactly parallel to its arch, and it is a feat to cross it without the use of the hands. The lake is overhung with trellises of bamboo, from which multitudes of wistaria flowers droop like stalactites, forming beautiful ceilings for the matted platforms on which are squatted groups of holiday-seekers. Some of these tapering blossoms are more than a yard long,

and one or two even exceed four feet. Attached to many are little wooden tablets or strips of paper inscribed with the effusions of admirers. The temple building itself is not remarkable, but around it are some interesting objects, such as a marble ox, two horses carved in wood standing in a stable, and the tortoise-well (*kame-ido*), which gives its name to the place. But all the sights are insignificant beside the wonderful profusion of lilac blossoms with the people feasting in their shadows.

Early in summer, the Tôkiyô citizen is enraptured over the rich folds of the peony, or repairs to the artificial lakes at Hori-Kiri, whose surface blooms with three hundred varieties of irises. August has for him the great pink or white bulbs of the sacred lotus, rising beside its immense parasol-like leaves on the waters of the castle moat.

'The waters are soiled and dark below—
(Beautiful Bloom of the Lotus Flower!)
Why art thou fair as a flake of snow?
(Beautiful Bloom of the Lotus Flower!).

'Over the waters thy lifted leaves—
(Beautiful Bloom of the Lotus Flower!)
Thrill with the fragrance their heart receives—
(Beautiful of the Lotus Flower!).

'Now is the mystery plain to me—
(Beautiful Bloom of the Lotus Flower!)
Heaven came down with its love to thee—
(Beautiful Bloom of the Lotus Flower!).

'And *the Angel* in thee arose to view,
Crystalline pure from the mire she grew—
(Beautiful Bloom of the Lotus Flower!)
Morning and even the gift was new,
Heaven that came in a drop of dew—
(Beautiful Bloom of the Lotus Flower!).'[1]

Then the chrysanthemums of October foster his patriotism, as well as his love of beauty and variety; for it is this flower that has from time immemorial been the badge of the Emperors of Japan. One way of displaying the chrysanthemums (which present great variety of size and colour) is to dress figures with them. This is done on the largest scale at Dangozaka, beyond Uyeno; here may be seen a great many *tableaux* in illustration of scenes from Japanese history and mythology, the figures of which have their heads and limbs of enamelled clay, but their dresses entirely of chrysanthemum flowers of various colours.

And who can undertake to describe the glories of a Japanese autumn? It is then, more than at any other season that he loves to sit with open window and gaze across the richly tinted undulations of the plain, to the wall of purple hills and the more distant white-robed cone of Fuji-san.

[1] A translation from the Japanese, by F. B. H. in *The Japan Mail*

'From where my home,—
My lonely home,—on Tago's shore
Doth stand, the wandering eye may roam
O'er Fuji-yama's summit hoar,
Whose lofty brow
Is whitened with th' new-fallen snow.'[1]

Except during the cold of winter, every moonlit night is an inducement to him to sit with open window and vie with his friends in the composition of verses,[2] while the stone lamps of the garden

[1] From Dickins' *Japanese Odes.*

[2] Japanese art of all kinds is highly artificial. This seems strange, when we consider the ardent love of nature which is undoubtedly a prominent trait in the national character. And in certain departments of art, such as the representation of birds, insects, and flowers, Japanese artists show a fidelity to nature which is quite marvellous, and cannot but call forth our enthusiastic admiration. But they fail altogether when they attempt to portray the human form or that of a quadruped. How is this? It is doubtless due to Chinese influence. It was from China, as we have seen, that Japan, centuries ago, received her art; and it is slavish adherence to Chinese ideas that has prevented her from turning to due account those opportunities of studying the human form which are so much more frequent with her than with prudish China. 'How is it, Mr Uchida,' asked the Rev. Dr Verbeck, 'that your artists, who do so well in flowers and insects, fail so utterly in quadrupeds, and notably in horses?' 'Ah, you must not judge of them in this way,' was the reply; 'they do not attempt to imitate nature in painting horses and certain other animals. Years ago, a celebrated artist painted a horse which was considered the perfection of equine beauty, and now all artists take that as their model; whoever succeeds most nearly in reproducing the ancient model is the best artist. It may be that the introduction of photography will help to correct the error.' Similar artificialities, as Dr Verbeck points out, hold sway in the domain of poetry. And, consequently, the number of so-called poets is somewhat startling. It is interesting and gratifying, nevertheless, to find such a widespread love of embodying more or less poetical fancies in the standard

outside look spectral amid the shrubs and artificial hillocks, and the little lake with its tortoise-shaped island reflects the full-orbed moon.

It is said that a Chinaman named Jiyofuku once came over to Japan in search of the elixir of life. And were we to confine our attention to certain features of Japanese life, such as a few of those just referred to, we might be pardoned if the thought crossed our minds that perhaps, seeing that Jiyofuku did believe in the existence of such a substance, he might have gone to a less likely

form of versification. In a recent number of *The Japan Mail* I read that the present Mikado, while resting in the Munoji temple at Kuwamori, was much pleased to see an old leafy *matsŭ* (pine) in the garden of the temple, and ordered Mr Sugi, Vice-Minister of the Imperial Household, to give it a name. Accordingly the latter named it *Mikage-no-matsŭ*, which words he wrote and presented them, together with a sonnet, to His Majesty. The verses are :—

O-kimi no
Mikage no matsu no
Fukamidori ;
Natsu mo sudzushiki
Iro ni miye keri—

of which the following is given as a paraphrase :—

'How green that pine-tree whereunder
Our gracious Sovereign stands :—
Giveth shade in the heat of summer,
And cooleth the parched lands.'

How amusingly the Japanese association of ideas may differ from our own comes well out in the following translation of a poem, composed by none other than H.I.M. the Empress. The occasion was the departure of the British ambassador's lady for England, there to join certain members of her family :—

'Why does the wild goose fly away to her young in the West?'

place to look for it. Undoubtedly there is a charm quite unique in many of the pleasures of the Japanese people. Nature and art combined weave an irresistible spell, making a residence in the country quite an æsthetic education, and this spell is increased by a sight of the captivating manners of the people and the heartiness with which they give

TEA-DRINKING.
(From a Japanese Painting).

themselves up to the pleasures of the hour. Care is banished; for the time being the stern realities of life are as if they did not exist. Such people seem to have been made to enjoy themselves. To associate them with sin, and sorrow, and death, appears quite unnatural.

That the Japanese have their own share of these

it is hardly necessary to say. And we now turn to the darker side of the people's life.

The most crying of the national vices is undoubtedly licentiousness. This fact will present itself in rather a startling form to the visitor who finds himself after night-fall entering or leaving the city by one or other of the high-roads. A spacious well-lit street; on each side a line of buildings like handsome inns, gay with paper lanterns and the strains of music, and exposing to view through windows, or rather wooden gratings, which occupy almost the entire lower storeys, rows of gaily dressed and powdered women;—such is in brief the sight which will meet his eye. There they squat stolidly beside their charcoal brasiers, in most cases looking miserable enough, poor creatures. Above each door is a framed case containing the photographs of the inmates, from which a day visitor may judge of their appearance.

Such colonies are to be met with at every important exit to the city. Formerly, it was lawful to establish them in any quarter; but, chiefly through the influence of an officer of H.B.M. Legation, the government some years ago passed a law limiting them to certain districts. The light in which the great body of the Japanese people look upon prostitution is strange and startling. It used to be no uncommon thing (and we have no clear

evidence that the custom is obsolete) for a dutiful daughter to sell herself for a term of years to the proprietor of a house of ill-fame, in order that she might thus retrieve her father's fallen fortunes. When she returned to her home, no stigma attached to her; rather was she honoured for her filial devotion. Street-walking is virtually unknown. Monogamy prevails to the extent that a man has only one wife recognized by law; but concubinage is countenanced, and the children of such unions are regarded as legitimate equally with those born in wedlock. Conjugal infidelity[1] sadly mars the happiness of family life. One fact which strikingly indicates the bent of the Japanese evil nature is, that the language teems with obscenity, while it does not contain a single profane oath.[2] It is only fair, however, to say that, notwithstanding the

[1] That is, on the part of the husband. The Rev. M. C. Harris, in a note on the proverb, '*Kairô dô-ketsu no chigiri*' (United together in life and death), has the following (*Chrysanthemum*, Vol. i. No. 3):—'When a woman once becomes a wife, she must regard herself as dead also, and never allow her thoughts to turn to another man. The word *dôketsu* means 'the same grave.' In former times it is said that the wife often had a hole dug near the grave of the dead husband, indicating by this her union with him even in death. A Samurai's wife under the old *régime* seldom if ever married a second time. It will be observed that this lofty sacrifice to conjugal fidelity was binding only on the wife. Her lord might marry a dozen wives in his life-time, and not offend the proprieties of social life.'

[2] The strongest maledictory expression is *baka*, a word which means little more than 'fool.'

prevalent looseness, there is a considerable class, chiefly among the upper ranks of the people, who observe an almost Puritanical strictness of morality.

It is difficult for a foreigner to get at the truth on the question of female virtue in Japan. Mr Adams, in his *History of Japan*, states that, as far as he knows, 'the conception of female chastity and virtue, as we apprehend it in Europe, and as these qualities exist among our women, is hardly to be found in Japan,' and he even goes so far as to doubt whether an equivalent for our word 'chastity' exists in the Japanese language. This opinion is controverted by a recent writer in *The Japan Mail*, who maintains that 'among married women, chastity (*teisetsŭ*) not only exists, but exists in a considerably greater degree than it does with ourselves.' Unswerving fidelity to a husband, himself anything but faithful, is, according to this writer, the rule, not merely in the upper, but also, though to a less extent, in the lower, ranks of the people. He admits, however, that in the case of unmarried women there is perceptible a moral phase somewhat different from that which prevails with us. 'That intense antipathy to everything savouring of immodesty, and instinctive shrinking from its contact, which are believed to be at once the signs and safeguards of virgin virtue in the West, certainly do not exist to any great extent in Japan.

Self-consciousness, their inevitable companion, is completely absent.'

As among other non-Christian nations, the sinfulness of lying is far from being understood. The very politeness of the people leads them into the practice of saying what they know to be false. *Biyôki* in Japan has quite the convenient ambiguity of our own 'indisposition,' and perhaps oftener really signifies unwillingness of mind than incapacity of body. Rather than say what is unpleasant, or be so rude as to let his ignorance prevent him from satisfying the curiosity of his questioner, a Japanese will, with unblushing countenance and delightful courtesy, make statements which have no correspondence whatever with the truth.

One of the most striking defects of the national character is fickleness. Love of novelty leads the people impulsively to rush after what has tickled their fancy, and their conceit making them think, after a limited experience of the novelty, that they have extracted from it all the good that it possesses, they throw it aside as readily as they took it up. How far does this feature separate them from the Chinese, with whom we in the West have been led by various accidental circumstances too much to confound them! A Chinaman is slow to take in any new idea, but, if he has once adopted it, almost hopeless is the attempt to drive it out of

him. But the Japanese learns and unlearns with equal facility. Like the butterfly, he flits from flower to flower, leaving each after a few sips, satisfied that he has imbibed all that is worth having, and craving for something fresh. In this, as well as other points of character, the Japanese remind us more of the French than of any other European nation. We have endeavoured to put this failing in a strong light, because it is undoubtedly one of the weakest features of the Japanese character. Fortunately, counteracting tendencies generally accompany it, and thus more or less prevent the evil consequences to which it would otherwise lead.

Improvidence is another conspicuous failing. Most of the people live for the present hour, taking very little thought indeed about the morrow. The distress which might be the outcome of this is tempered by the good feeling which binds together persons of the same class or profession. Each calling would seem to have its guilds, the members of which agree to look after one another's welfare; so that if any individual member finds himself in need, he has always friends to grant him help. Very soon he may fall in with a good situation, and then it will be his turn to show hospitality, possibly to the very persons who were able to assist him when his fortunes were low. The kindness which is thus shown to the aged and infirm is worthy of all praise.

Beggars are by no means so common as one might expect.

Although there is improvidence in money matters, treasures of art are most carefully hoarded. Every well-to-do household has a fire-proof storehouse (*kura*) in which are carefully laid past all the articles of furniture and clothing which are not in use. Some of these family storehouses contain priceless treasures, of the existence of which a visitor to the house might little dream. For all vulgar display is avoided in the decoration of the rooms. The ornaments visible are few but select; it is only on very great occasions, such as the girls' and boys' festivals, that any article of vertu is brought out of the *kura*, except to replace some other article which for the sake of variety has been removed. Such changes are often made every month; certain ornaments being regarded as appropriate to certain months of the year.

I have remarked elsewhere upon the neat and generally clean appearance of the streets. But Tôkiyô, like all other cities, has its slums, where filth, misery, and disease, are rife. These, however, are by no means obtrusive; one might live long in the city without knowing of their existence. Certain it is that there are no such hells upon earth as are to be found, *e.g.*, in London and Edinburgh. Much less general comfort there is than in these cities,

but at the same time much less flagrant misery and crime. The fact is, there is a delusive gloss over Japanese life. We have to acknowledge that the people are blessed with fewer comforts than we enjoy; but then they seem quite contented with the comforts they have—to outward appearance, indeed, more contented with their little than we are with our much. We see that blindness is very prevalent, and that skin-diseases, especially on the heads of children, are offensively common; but we are prepared to meet with disease here as elsewhere, and the amount visible seems below what we anticipated. Where, we ask, are the deformed? Of such there are far fewer to be seen here than in England. Fewer there may be, and, on account of the simpler life of the people, no doubt are; but it is to be noted that only a small proportion of such persons leave their houses. Then what if the Spartan mode of life prevents the survival of the weak and deformed? In many cases, none but strong infants may be able to survive the hardships of the existence into which they have been ushered. The high medical and surgical skill of Europe and America undoubtedly saves, though in a more or less delicate condition, many lives which would in Japan be lost. There is more misery among the Japanese, therefore, than appears at first sight. Scrape off the gloss which the happy temperament

of the people casts upon their life, and the bare reality is not attractive. At the same time, we repeat that, while there is less comfort than in Europe, there is also less flagrant wretchedness.[1]

It is an evening in March, and I am sitting in my study in the light of a paraffin lamp. Outside, there is no sound but the intermittent raps which the college watchman makes with his wooden clappers, as he paces his round. But suddenly there is heard the sound of some distant bells—two peals and a pause, two more peals and a pause, and so on. A fire has broken out in the city, but at some distance, otherwise the tolls would have been in threes instead of twos. My 'boy' enters and reports that flames are to be seen in the direction of Asakusa. Going out on the upper verandah, I can see a bright glare on the horizon, and it is rapidly increasing. The night is lit by a full moon, and a cold north-west wind is blowing. Just as I have resolved to repair to the scene of the conflagration, one of my colleagues appears, and we set off together.

Through the keen air, along the spacious roadways by the castle, in the direction of Kanda, where a policeman says the fire is. But when Kanda is

[1] The average death-rate in Japan is said to be only 10.43 *per* 1000; but the method of obtaining statistics is admitted to be imperfect. According to the same authority, 24.1 *per cent.* of the deaths are from diseases of the digestive organs, and 23.1 from nervous disorders.

reached, the glare is some distance ahead with the black roofs standing out against it. We pass through a number of side streets, and at length find ourselves in the quarter which the fire-fiend has attacked. All is confusion and excitement—the streets almost impassable with crowds of men, women, and children, numbers crying out '*Gomen nasai*' (Beg pardon), as they rush along with mats, boxes, quilts, and other articles of furniture; others jumping and yelling, as if enjoying the excitement; firemen with their thick close-fitting uniforms dashing past in companies round their fantastic standards, and raising their wild whoops. Many places to the windward of the fire are quite blocked up with mats and other household goods, which women and children stand watching. They are quiet in their distress; no wails nor sobs are heard.

We are now in the Main Street about a mile to the north of Nihon Bashi, and face to face with the flames. For many hundreds of yards towards Nihon Bashi, the houses on each side of the street, with the exception of the fire-proof store-houses, have been destroyed or are on fire, while all that can be seen beyond is a multitude of store-houses looming amid smoke and leaping flames. Acres upon acres of wooden buildings have been swept clean away, and the storehouses, with their copper doors and windows carefully plastered up, stand out like rocks amid a

sea of fire, the flames surging around them and leaping up their sides, while the sky is overcast with dense clouds of flying smoke, and the heated air resounds with the crackling of timber and the crashing of falling houses.

The fireman are not idle, and their excited shouts let everybody know it. Their standard-bearers seek out buildings in front of the advancing flames, and climbing upon the roofs stand like sentinels, while their respective companies scramble around them, tearing off the tiles and breaking down the walls, so that the devouring element may here find no food to enable it to continue its track of destruction. These firemen often seem to vie with one another in running the most unnecessary risks. They will go upon the wooden framework of a roof when it is all but burned through; and in the face of almost unbearable heat, and under a deluge from a fire-engine, most of the water from which is directed upon their backs than upon the building, perform the most frantic smashing of wooden beams, doors, etc., while the building is swaying under their feet, and they are every moment threatened with destruction. The object of the standards is not at once plain. Indeed, coupled with the wild excitement, they give a ludicrous aspect to the scene, as if the firemen were simply out for sport. What do the overgrown boys mean by trifling with a

grotesque standard, when matters are so serious? But a little consideration will show that the standards are useful as forming centres, round which the different companies may work to the best advantage.

Passing so close to some of the burning buildings as to be almost scorched with the heat, we go along the Main Street towards Nihon Bashi. Honchô, the street leading towards Asakusa, seems to be the western limit of the fire; but how far it extends over the densely populated district to the south, over which the wind is constantly driving it further and further, we cannot see. Next day we learn that 4733 houses have been burned, and between 30,000 and 40,000 persons rendered homeless.

Nor was this conflagration the most serious that Tôkiyô experienced during my residence. There were two, if not three, which wrought greater havoc still. Such a one was that which threw the city into consternation a few days before the close of 1880, making the New Year of 1881 a sad one for thousands of families. It was a terrible day. Although the upper sky was cloudless, a furious wind was spinning the dust of hundreds of parched roads into the air, so as to overspread the city with a murky dust-fog. To go out was most disagreeable, and even within doors the dust was perceptible. Suddenly about midday the fire-bells began to ring. At first, looking over the city, one could detect

nothing; then it seemed that the yellow cloud of dust was at one point darker than elsewhere; soon dense volumes of smoke were rolling seaward, and below this there was a lurid glow ever increasing. The wind had caught some spark near Asakusa, and had with marvellous rapidity blown it into a vast conflagration. Half the wide city seemed to be doomed. As the fire and smoke and dust rolled over the houses, I was reminded of a picture I had seen of the destruction of Jerusalem.

It would be impossible adequately to describe the scene of consternation in the doomed districts. It was similar to that of the other fire referred to, but aggravated by the weather and by the greater amount of destruction. Piles of furniture lined the canal banks for miles. The furious wind was driving the sparks so recklessly, that houses far from the flames were yet in danger,[1] and the blinding dust and smoke added greatly to the confusion.

The wind was from the north, and was therefore carrying the fire right towards the Foreign Concession at Tsukiji. Fearing some of our missionary friends might be in danger, we betook ourselves thither. On the way we met the missionary Bishop of the American Episcopal Church. My friend said,

[1] The writer knows of a foreign resident in Tôkiyô who, having gone out one night to see a distant fire, returned to find his own dwelling in flames—with such marvellous rapidity had the fire spread.

'I suppose you are all safe, Bishop.' 'Oh no,' was he reply, in a quiet resigned voice; 'burned out.' The experience was no new one for the good man, for he had suffered it twice before, on one occasion losing a valuable collection of MSS. But we hurried on through the dust and smoke. The first mission house we reached was uninjured; but it had been on fire several times, and the English missionary who inhabited it had, with the assistance of friends, dragged out most of his furniture and the whole of his valuable library. The volumes were piled up in a corner of the garden, sadly smoked and wind-tossed, and spoiled with dust, while pamphlets and single leaves were flying about in all directions. But of the adjoining church, schools, and residences of the American Methodist Episcopal Mission, not a trace was to be seen, except pieces of charred wood. A friend saw one of the mission ladies next day standing on what had been the site of her house. 'How much have you saved?' he asked. 'Only the clothes I have on my back,' was the reply. 'And Miss S——'s harmonium?' 'Gone too; she did not save even her gloves; and nothing was insured.'

In a day or two it was possible to estimate the havoc that had been done. Nine thousand three hundred and sixty houses in fifty-seven streets had been burned, more than one hundred people

had perished in the flames, more than as many again had been injured, and at least 50,000 had been driven homeless into the streets to spend the night as best they could. It was only the sea that had stopped the driving flames; canals were overleapt and several bridges destroyed; even the river availed not as a check, for several junks caught fire, one of them sinking with its crew; and a factory on one of the islands near the river's mouth was partly demolished. The area devastated was several square miles in extent.

But the event called forth the sympathy of the foreign residents of Tôkiyô and Yokohama, and large subscriptions came pouring in. The management of the funds contributed was entrusted to a committee of missionaries; and for some days Tsukiji presented the gratifying sight of hundreds of Japanese flocking round the mission church of the Church Missionary Society, where clothing and other comforts were being distributed. It was a most interesting spectacle—the throng of needy men, women, and children, with the cross rising above them. The great disaster had brought out the true brotherhood of Eastern and Western, and that brotherhood realized only in the religion of Christ.

Two hundred and fifty fires occurred in Tôkiyô in the winter of 1880-81, and this number is hardly

above the average. To what is such a startling amount of destruction due? It must result either from gross carelessness or from incendiarism. That the Japanese people are naturally somewhat reckless must be admitted, while the combustible character of most of their dwellings demands more than ordinary caution in the use of fire. Conflagrations may therefore be expected to arise from carelessness, charcoal-brasiers or lamps, for example, being upset on the mats; and if a fire is once fairly started, the danger of its spreading is always great. But sad experience has over and over again impressed upon the people the necessity of guarding against this great enemy, and necessity has been strengthened by rigorous legal enactments. There is really nothing against which so much precaution is taken as fire. We are therefore driven to the unwelcome conclusion that most of these conflagrations are the work of incendiaries. And the investigations of the police authorities of Tôkiyô bear this conclusion out. Of the 171 fires which occurred in the few months prior to 31st December 1880, 63 were traced to accidental causes, 27 were proved to be incendiarisms, and 81 were doubtful. Most, if not all, of these 81, the authorities regarded, although proof was wanting, as really incendiarisms, and they went so far as to express a belief that eight out of every ten conflagrations were of this character.

A revelation so startling naturally roused the police authorities to increased vigilance, and the result was the discovery of a gang of more than thirty professional incendiaries. It happened thus. At a certain fire, suspicion fell upon two men who were carrying off a large basket full of goods, not with any attempt at secrecy, but in the most public manner possible, clearing their way through the crowd with noisy vociferations and bearing aloft two large lanterns emblazoned with coats of arms. They were arrested, and their examination brought out some striking information regarding their confederates and their methods of working. The gang were in the habit of meeting and deciding by lot who of their number should act the part of incendiary. If the lot fell upon a tyro, one of the most accomplished of the gang was told off to accompany him on the appointed night, to see that he actually placed and ignited the bundle of rags steeped in kerosene with which he had been provided. If once he had done this, his secrecy could be relied upon. With experienced hands, who had already been more or less implicated, such a precaution was of course unnecessary. When the conflagration was fairly raised, the members of the gang would hasten to the scene in parties of twos and threes, carrying baskets or wheeling hand-carts. Keeping as close to the fire as possible, for there they were most

likely to find the houses deserted, they would carry off whatever they could get; but at the same time they had sufficient effrontery to go up to certain householders, of whose names and circumstances they had previously taken care to get information, and offer to assist them in taking their furniture out of danger. It being the custom for persons to send assistance to their friends, and the dress of the thieves being always respectable, victims were readily deceived, and often with their own hands entrusted their property to thieves. Moreover, if the police became unduly inquisitive, some of the gang were always near to start a fight or make some disturbance, under cover of which a retreat might be effected. Then, for the disposal of the goods, which, being mostly furniture and clothing, might have been easily traced, there were various receivers, who found a secure market for them among the people in the provinces. The confession of the two prisoners led to the apprehension of one of these receivers, a merchant in Kanda, Tôkiyô, who possessed a capital of between 30,000 and 40,000 *yen*, and had a high reputation among his neighbours.

Among the troubles of the Japanese citizen, therefore, the dread of fire must bulk very largely; although it must be confessed that he generally accepts the inevitable very philosophically. It seems to be fated that there should be so many fires in so

many years, and, this being so, his feeling, when his house has been burned, is rather of relief that a disagreeable but unavoidable experience is over than of vexation or despair.

More overwhelming are often the troubles which arise within the family circle. Notice has already been taken of the commendable family life which respect for parents and for the aged, combined with other good features in the national character, have produced among the Japanese. But, as might be expected, this family life is very imperfect when compared with that which has a Christian basis. The interrelations of the different members of the family are not all satisfactory. The conjugal relation is without that sacredness with which Christianity alone can invest it. Marriages are often made and unmade with equal readiness, a man having power to dismiss his wife on what would appear to us a very trifling pretext. Although generally treated kindly, wives have more the position of housekeepers than of partners.[1] At banquets, though admitted to the same room as the men, ladies may not eat with their lords, unless very sparingly; after the banquet is over, they have an opportunity of satisfying their appetites in a

[1] A Japanese gentleman, in introducing his wife the other day to a friend of the writer's, apologized that she was so old and ungraceful ('disgraceful' was the interpreter's rendering !).

separate room. The wife of a son is not recognized as mistress of a separate household, but is adopted as a daughter into the family of her husband. That woman has not the place which is her due might be illustrated from the unhappy experiences of Western women who have married Japanese husbands. Grievous has been the disappointment of such, on coming to Japan with the men whom they had previously known only in Europe or America.[1] Then a cause of discord is the widely prevalent concubinage. And evil, less easily cured, is often brought into a family by the admission of a stepmother,—a relation who is quite as proverbial in Japan as in Europe. One of the writer's own students attempted suicide through misery caused by the cruelty of his stepmother. Take the following story from the *The Japan Mail*:—

'About the time when the foreign residents of Yokohama were discussing the advisability of commuting the Shimonoseki indemnity for the opening of a new port in the Inland Sea, the wife of one Tsuchiya Hiranobu, a gentleman of Iwashiro, bore him his first and only child, a daughter.

'The girl's name was Nobu. She lost her mother before she was yet old enough to feel much real grief, and her father's redoubled affection soon taught her to forget the bereavement, so that for some years she lived even more

[1] There is, I understand, no provision in English law for the marriage of a British subject with a Japanese woman. This is much to be regretted, as such alliances must inevitably be made, and to refuse to legitimize them is to encourage immorality.

happily than is the common lot of youth. There came a time, however, when Tsuchiya married again; a marriage rather of convenience than love, but one which none the less gave his child—a stepmother. In Nobu's eyes the change presaged no sorrow. She had learned to measure the world by her father's tenderness, and did not conceive the possibility of pain so long as he lived to protect her. Nor was she at once undeceived. Tsuchiya's second wife showed herself gentle and kind enough at first, respecting and even approving her husband's great love for his only daughter. If she harboured any evil thoughts, she succeeded in concealing them completely, until her seeming sympathy and undeniable tact gradually gained her a fixed place in her husband's esteem.

'After two years it became apparent that this second marriage was not destined to be fruitful. The man, disappointed in the prospect that had mainly persuaded him to give his child a stepmother, grew if possible more affectionate towards O-Nobu—now a bright laughing girl of fifteen—and began to discuss the propriety of seeking for her a suitable husband, who should be adopted into the family, and take the place of an eldest son. To Fusa, his wife, this idea was unendurable. Nothing but the constant hope of bearing a child, which should supplant O-Nobu, had hitherto enabled her to curb a jealousy burning each day more fiercely as the certainty of discomfiture grew more imminent. She laid aside her disguise, and set herself to attain her end with all the craft of true cruelty. The family was then living in Tôkiyô. A physician in tolerably good practice, Tsuchiya was generally away from home the greater part of the day, and during his absence the often told tale of inhuman humanity was rehearsed in all its details. The child's hitherto happy existence was converted into an endless round of miseries too subtly devised to form tangible grounds of complaint, too pitiless and unwonted to fail in their purpose. O-Nobu was not wanting in ability. She had already passed through the normal schools, and was now preparing for her final examination at the College of Preceptresses, but this new shadow

which had fallen upon her life, hid the way to knowledge. She failed to obtain a certificate, and her father, who might well have forgiven this miscarriage had he not been taught to anticipate it by insinuations that engendered doubts even of his daughter's girlish innocence, beat the child cruelly when she came home with the news of her ill-success. This was more than O-Nobu could endure. For seven days she lay sick in body, apparently half unconscious of what passed about her, hearing all the while no word of sympathy, but only her stepmother's taunts, who called her 'Miss Failure,' and bade her father thank his own leniency for his child's incompetence.

> 'Friends, this frail bark of ours, when sorely tried,
> May wreck itself without the pilot's guilt,
> Without the captain's knowledge.'

'On the seventh evening after he had struck the heartless blows, Tsuchiya came home, all his old love for the child revived by one of those inexplicable instincts that precede a life-long remorse. O-Nobu was not in the house, and her stepmother, anxiously questioned, replied with her wonted jibes, that "Miss Failure had recovered her health and gone to enjoy herself with companions who cared little about examinations or diplomas." The man's heart was again hardened, and though no keener frost had fallen nor bitterer wind had blown all through the winter, he let the night pass without any further search. In the morning he saw his daughter again. Her dead body had just been drawn from the ice and mud in the moat opposite the Kôbu-dai-gakkô, where she had found quiet at last. She had crept out of her father's house a little before dusk, bade farewell to one of her school companions who lived in the neighbourhood, and then—God knows what then! but we, in whose midst this horror has just happened, believe that some sterner punishment than our feeble laws can devise, will be measured out one day for the workers of such evil.'

While the relations of the sexes in Japan are not altogether satisfactory, marriages being not only readily unmade but often arranged with little regard for the personal feelings of the individuals most intimately concerned, it would be a mistake to suppose that love-matches are never formed. The national literature is full of tales and songs of love. The following songs, although translations from the ancient literature of Japan, a literature free from Chinese alloy, but a literature, unfortunately, barely intelligible to the majority even of the best Japanese scholars of the present day, illustrate sentiments as common now, we believe, as they were when thus written. They are taken from Mr B. H. Chamberlain's recent captivating work on *The Classical Poetry of the Japanese*:—

'For ever on Mikane's crest,
That soars so far away,
The rain it rains in ceaseless sheets,
The snow it snows all day.
And ceaseless as the rain and snow
That fall from heaven above,
So ceaselessly, since first we met,
I love my darling love.'

'Here on one side of the stream I stand,
And gaze on my love on the other strand.
Oh! not to be with her, what sadness!
Oh! not to be with her, what madness!

If but a red-lacquered skiff were mine,
With paddles strewn over with pearls so fine,
Then would I pass the river,
And dwell with my love for ever!'

'From the loud wave-washed shore
Wend I my way,
Hast'ning o'er many a flow'r,
At close of day,—
On past Kusaka's crest,
Onward to thee,
Sweet as the loveliest
Flower of the lea!'

When sickness comes, how few the means of curing or alleviating pain! The *moxa*, acupuncture, and shampooing, are but poor remedies for the various ailments to which man is liable. No doubt foreign medical science is now extensively studied, and every year is adding to the number of well-qualified physicians and surgeons; but some time must pass before the masses altogether abandon the crude and superstitious treatment of disease which they have inherited from their fathers. Then

'To every man upon this earth
Death cometh soon or late,'

and the sunny-minded Japanese are no more proof against the grim destroyer than the most melancholy of their fellow-men. There come seasons in every family when the screens are set upside down, the

curtains hung inside out, and pale blue ceremonial dress is assumed over white under-garments, in token that there is mourning for a friend departed.

'Mountains and ocean-waves
Around me lie;
For ever the mountain-chains
Tower to the sky;
Fixed is the ocean
Immutably:—
Man is a thing of nought,
Born but to die.'[1]

And what consolation is there for the gay Japanese, whose very existence seems bound up with flowers and sunshine? The Buddhist priests burn incense and chant prayers, or the Shintô ministers recite their less elaborate service, and the body is borne away to the cemetery or to the place of cremation. The bier is preceded by lanterns, for in bygone days all funerals took place quietly under cover of night, so repugnant to the Japanese mind was the thought of death. Henceforth the dead one is spoken of as *o rusu, i.e.*, absent, or *o kakure, i.e.*, in hiding, that all suggestion of the dread thought of death may be avoided. There is nothing but to submit to the dark fate, and strive to think of it as little as possible.

[1] Translation of a very ancient ode from Chamberlain's *The Classical Poetry of the Japanese.*

The writer of a book of fiction [1] which presents a most striking parallel to *Gulliver's Travels*, after relating the experience of his hero in the Land of Perennial Life, concludes with a moral of which the following is part:—

'The birds and beasts, and, indeed, all living creatures abhor death, and take delight in living. Yet, if you go to the root of the matter, and ask whence this preference,—why death should be thought a misfortune, why length of days should be esteemed a blessing,—you will find that there is, in reality, no reason. Men, during waking hours, toil with their bodies and toil with their minds; during sleep, they lay both body and mind to rest; and, arguing from analogy, we may well believe it not unlikely that, for all our oh's and ah's, death, when we actually reach it, is a thing so beyond all expectation delicious, that we shall only regret that we could not have known this sooner, and have gone to meet it.

'If the moon and the flowers delight our eyes, it is because these soon fade, and that sinks beneath the horizon. Were the flowers to blossom on continuously from month to month, or the moon to shine nightly from dusk to dawn, or the snow never to cease falling throughout the year, no one would care to look at them. It is the same with the life of man. If we were to live on for ever, we should have no pleasure in living, and should naturally become as anxious for death as were the inhabitants of the Land of Perennial Life, about whom we have been reading.'

Thus the bright-minded philosopher endeavours to console himself and his readers. But when death

[1] For our knowledge of this we are indebted to Mr B. H. Chamberlain's delightful translation in the *Transactions of the Asiatic Society of Japan;* his paper is entitled, 'Wasaubiyauwe, the Japanese Gulliver.'

actually comes, such thoughts can give little comfort. And what of those who are left behind? Hear this cry of a mother whose child is dying:—

'The mountain of Death
Is lonely and drear,
And the dusk of its shadow
The bravest might fear;
How then, little daughter,
My winsome wee child,
Wilt thou through its pathways
Grope weary and wild?
Thou knowest not reason,
Nor thoughts high and deep—
Thou art wise enough only,
Low-grieving, to weep.
Thy little feet totter
So tremblingly slow,
Canst thou o'er the mountain
Thus motherless go?
Ah! the heart of thy mother
Is breaking below.'

And there is little hope in the following:—

'The cold winds beat
With hurrying feet
On a lonely grave,
While they sob and rave
As they would check my roaming:
Who lieth so low
Where chill winds blow?
Only the owlet makes reply
From the ancient pine-boughs grim and high,
Tuwhit, tuwhoo! tuwhit, tuwhoo!
Like a ghost in the autumn gloaming.'[1]

[1] Translations in *The Japan Mail*, by F. B. H.

As an instance of reverence for the dead, combined with a fellow-feeling quite Christian in its disinterestedness, let me quote the following from Captain H. C. St John's *The Wild Coasts of Nipon*:—

'A midshipman died in the vessel when passing through the Inland Sea, and was buried on an island close to the village burial-ground. For years the villagers tended the grave, placing fresh flowers during the summer, and green boughs in the winter, over the grave, in exactly the same manner as they did to their own graves near it. Off and on for years I visited the spot (the island being a favourite resort of mine), and always found the simple grave thus watched and cared for. Before leaving the country, I publicly thanked these poor people, and represented this act of genuine kind-heartedness to their government through our minister at Yedo.'

Nothing can afford a better insight into the character and modes of thought of a people than a consideration of the proverbs in which they have expressed their every-day philosophy. The following selection of Japanese proverbs I have made partly from a paper in *The Chrysanthemum* by the Rev. M. C. Harris, partly from Sir E. J. Reed's work on Japan, and partly from information kindly given me by a Japanese friend. It is to be borne in mind that many of them have suffered from translation, their beauty largely consisting in an untranslatable play upon words. There will be noticed not a few sentiments which have also in our own language found aphoristic expression—a fresh proof

that 'God hath made of one blood all nations of men.'

'To conduct the water to your own rice-field,'—*i.e.*, to act selfishly.
'The frog in the well knows nothing of the great sea.'
'The Analects of Confucius are read but not practised.'
'At the foot of the lamp it is dark.'
'The heart is a crystal shrine; once shattered, it cannot be repaired.'
'Sword-wounds may be healed, but word-wounds are beyond healing.'
'Poverty begets stupidity.'
'Where there is want, there is theft.'
'Buy cheap and lose money.'
'Overdone etiquette becomes rudeness.'
'The mouth is the door of mischief.'
'If one is not bent, he cannot stand up in the world.'
'If you go to a place, obey its customs.'
'Good medicine is bitter to the taste.'
'The crab digs a hole just the size of his back.'
'A famous sword may be produced out of an iron scraper.'
'Life is a treasure of treasures.'
'The decrees of the Emperor are like perspiration,'—*i.e.*, they cannot be recalled.
'Light and shade are like an arrow.'
'The summer insect flies into the fire.'
'Well-to-do circumstances relieve shame.'
'Snails fighting with their horns,'—*i.e.*, useless quarrels.
'Different tongues but the same sound.'
'Inquire seven times before you doubt any one.'
'A suspicious heart begets a black devil.'
'A powerful will pierces even a rock.'
'A cheerful spirit pierces even a metallic stone.'
'If the heart is full, the night will be short.'
'The cat, when she catches a rat, hides her claws.'
'In a big man wisdom circulates with difficulty.'

'The heart's devil torments the body.'
'An insect an inch long has half an inch of soul.'
'If you see a rainbow in the morning, put on your rain-coat; if you see a rainbow in the evening, put away your rain-coat and hat.'
'The life of man is like a light before the wind.'
'Man has but a short span of fifty years.'
'The magnet attracts iron, but does not attract stones.'
'Pinching ourselves, we understand another's pain.'
'If you handle cinnabar, you will become red.'
'Heaven knows, the earth knows, I know,'—the reply made by a high officer when a bribe was offered him, accompanied with the usual remarks that it would be kept a profound secret, etc.
'A great lord should have great ears.'
'Impossibility is a good reason.'
'To cut a stick after the fight.'
'Prophets know nothing about themselves.'
'Covetous about one *mon* (一文 *sen*) and neglectful of a hundred.'
'Flowers on a dead tree.'
'To adapt the sermon to the hearers.'
'To submit is victory.'
'Sufficient dust will make a mountain.'
'Even the fool has his art.'
'Many captains, and the ship goes on to the rock.'
'The heart is better than a beautiful face.'
'Listening to a child, you fall over a precipice.'
'Tears even in the devil's eyes.'
'Overcome in words, in truth victorious.'
'The dog bites the hand that caresses it.'
To fall seven times, to stand the eighth.'
Too much done is nothing done.'
'The blind man does not fear a snake.'
'Like a wolf in priest's clothing.'
'To steal a bell with your ears covered'—*i.e.*, to affect to dislike something whilst taking it.

'For travelling, a companion; for the world, kindness.'
'The bird that flies upwards does not ruffle the water.'
'People that are hated strut about the world.'
'Use the stick soon, and save a fall.'
'A friend at hand is better than relatives at a distance.'
'Pleasure is the germ of sorrow.'
'Ignorance bliss.'
'The spawn of frogs will become but frogs.'
'By searching the old, learn the new.'
'More words, less sense.'
'Clever preacher, short sermon.'
'Who steals money is killed, who steals a country is a king.'
'Making an idol does not give it a soul.'
'A wife's tongue, three inches long, can kill a man six feet high.'
'If you curse any one, look out for two graves.'
'There is no teacher of Japanese poetry.'
'Good doctrine needs no miracles.'
'Regard an old man as thy father.'
'To bale the ocean with your hand.'
'Don't wipe your shoes in a melon-patch'—*i.e.*, avoid the appearance of evil.

CHAPTER X.

SHINTÔISM AND BUDDHISM.

Two Prevailing Religions in Japan—Pure Shintô considered by Mr Satow a Natural Religion in a very Early Stage of Development—Ancient Literature—A good State Machine—Recent Government Patronage—Shiba Temple burned—Celestial and Terrestrial *Kami*—Deification of Heroes—A Moral Code not needed in Japan!—Pilgrimages—The Mecca of Shintô—Pious Dogs—Rapid Progress of Buddhism—Its Influence at Court—Striking Analogies between Buddhism and Romanism—Buddhism still the Popular Religion—Missionary Zeal—Its Past History Brilliant—Thirty-five Sects—The Hokke Sect—Ranters—The Shin Sect—'A Brief Account of Shinshiû'—Approximation to Christianity—Justification by Faith—Rev. Dr Gordon's Reasons for not considering Shinshiû Buddhism a pure Theism such as is taught in the Old Testament—Religious Munificence—Fanaticism—A Railway Project—Religious Indifference—Scepticism—Shintôism and Buddhism doomed.

IN succeeding pages there will be occasion to refer to some of the temples which are so characteristic of the towns of Japan, and, enshrined in eternal twilight, add solemnity to her picturesque hills, as well as to some of the glorious alpine heights which the Japanese, in their nature-worship, have surrounded with a halo of sanctity, and which are every summer scaled by thousands of white-robed pilgrims. Before proceeding further, however, it may

be well to give some account of the prevailing religions of Japan.

These, as has already been indicated, are two, *Shintô* or *Kami no Michi* (*i.e.*, 'The Way of the Gods'), the indigenous faith, and Buddhism, introduced from Korea in 552 A.D.

Of the true nature of Shintô we have learned much within the last few years, thanks mainly to the scholarship and untiring industry of Mr Ernest Satow, of H.B.M. Legation, Tôkiyô. Mr Satow considers that if we can separate the Shintô of the primitive Japanese from the spurious counterfeits and adulterations which have arisen through its contact with Buddhism, we shall probably arrive at a natural religion in a very early stage of development, which perhaps originated quite independently of any other natural religion known to us. The materials for such a study 'consist of certain books belonging to the earliest period of Japanese literature, some of which are older than the Chinese art of writing, but in the absence of any system of writing, have been preserved first by oral tradition and later through the medium of the Chinese characters.' A hollow system Shintô would seem to be, with little or nothing to satisfy man's religious cravings, destitute of any moral code, and maintaining its hold on the popular mind chiefly through its association with reverence for ancestors and national

heroes. Based on a cosmogony in which no educated Japanese believes, it might seem strange that the present government should have set themselves to revive it in its pure form as the national religion, were it not for the fact that the last-mentioned characteristic makes it an admirable state-machine. Not only have existing Shintô shrines lately received state patronage, but many Buddhist shrines have been handed over to the Shintôists.[1] One of the temples thus decreed to have its ancient and stately worship of Buddha abandoned for the balder Shintô rites was the great temple at Shiba, Tôkiyô; but scarcely had the first stroke of midnight sounded from the great bell on the day before that appointed for the transference of authority, when flames were seen to leap through the great roof, and a few hours later the vast building was in ashes. This was no doubt the act of the priests. In the ordinary Japanese mind, Buddhism and Shintôism seem hopelessly confused, and the temples of both faiths are frequented without much discrimination. Indeed, until lately the confusion was not confined to the minds of the worshippers, for in the course of centuries the two religions had actually become

[1] It should be noted, however, that the state department of religion has lately been receiving less and less attention. For a few years after the Restoration in 1868 it ranked as one of the great departments of state; now it is merely a branch of the Home Department with revenues diminishing every year.

considerably intermixed, the eclectic character of Buddhism leading it to recognise the Shintô divinities as manifestations of Buddha, while Shintôists were glad to cover the nakedness of their own system with garniture borrowed from Buddhism.

What then are the main elements of pure Shintô? From the chaos which existed in the beginning, was evolved a race of heavenly beings termed celestial *kami*, of whom Izanagi, a male, and Izanami, a female, were the last individuals. By their union were produced the islands of Japan and a generation of divinities known as the terrestrial *kami;* and from these last was descended Jimmu Tennô, the first Emperor of Japan. By the *kami* the world is governed; they have control over the elements and the seasons, over plants and animals, and on their will depend the fortunes of mankind. In the course of time the number of the *kami* has been increased by the accession of men who in this life were illustrious for their heroism, wisdom, or piety. Thus Iyeyasŭ, the great soldier and lawgiver, is now worshipped as the divinity Gongen Sama. Shintô has no priests, no idol-worship, no distinct teachings regarding a future state, little or no ritual, and, as mentioned above, no moral code. This last fact is frankly admitted by Motoöri, one of the leading revivalists of pure Shintô. According to him, morals were invented by the Chinese because

they are an immoral people; the Japanese have no need of any system of morals, as their own hearts are sufficient to guide them aright! Chinese moralists presume to discuss the character of their sovereign; but the Japanese are too moral to do otherwise than render unquestioning obedience! Submission to superiors is the cardinal virtue of Shintô, and it is thus more efficient as an engine of government than as an elevator of humanity. In most cases the sole end of the prayers of its votaries is temporal prosperity; the *kami* are implored to grant *fuku*, a Japanese word which involves the ideas of long life, health, riches, and every kind of worldly well-being. To secure the favour of the more propitious divinities, they readily, as the sequel will show, perform long pilgrimages to famous shrines or sacred mountains, the sole act of worship when the holy place is reached being probably little more than to wash the face in a font, strike a bell, throw a few cash into the temple money-box, bend the head for a few seconds in silent prayer, and buy a charm from one of the temple attendants.

The Mecca of Shintô is the temples of Ise. These shrines are two in number, and are situated near the town of Furuichi, in the province of Ise, about ninety miles south-east of Kiyôto. They derive their sanctity on account neither of their age nor of their magnificence (they are studiously plain

and even primitive in their architecture), but because they contain the metal mirror forged in heaven for the sun-goddess, which is one of the three sacred regalia of Japan. In every Japanese house there is a shelf supporting a miniature Shintô shrine, within which are treasured paper tickets inscribed with the names of various gods, one of whom is invariably the principal deity of Ise; and the ticket, or rather paper-box, marked with this deity's name is supposed to contain some pieces of the wand used at the Ise festivals. The possession of these is believed to ensure good luck for at least six months, and no Tôkiyô artisan has any hope of success in business until he has once at least made the pilgrimage to Ise and procured his bundle of charms. In bygone days it was a common thing for apprentices in Yedo to run away from their masters for a while and beg their way to the Ise shrines; and even dogs which had made the pilgrimage used to be pointed out as worthy of more than ordinary respect.

With such a weak rival as Shintô, it is not surprising that Buddhism rapidly became the prevalent religion. Not only did it take hold on the popular mind, but it even became the favourite religion of the imperial court. Some of the highest positions in the Buddhist hierarchy, as the office of Abbot of the monastery of Toyei-zan at Uyeno, Yedo, were

ex officio occupied by scions of the imperial family. Monastic fraternities, as we have already seen, acquired immense influence in the state, presenting striking parallels to the corresponding institutions of mediæval Europe. And it has not been in its political attitude alone that Japanese Buddhism has shown affinities with European Romanism; the analogy extends, most remarkably, even to minute details of ritual.

Even at the present day, notwithstanding the official countenance given to Shintô, and the increasing religious indifferentism among the educated, Buddhism is the popular religion of Japan, and continues to show considerable vitality. For instance, one of its sects, viz., the *Shinshiû* or *Montoshiû*, has recently sent missionaries to England and elsewhere. Its sacerdotal system and gorgeous ritual have for ages attracted the populace, especially as the only alternatives were the meagre creed and big-worded but meaningless ceremonial of Shintô, its subtile metaphysics have given food to the intellects of the ablest scholars, its moral code, second only to that of Christianity, has won for it the admiration of all right-thinking men, and its praiseworthy toleration has prevented it from coming into collision either with the indigenous religion or with the rulers of the state. Time was when its clergy monopolized the learning of Japan.

Its past history has been brilliant, and, although we believe it to be doomed, we need not be surprised

DAIBUTSU ('GREAT BUDDHA') AT KAMAKURA.[1]
(*From a Photograph.*)

that some of its old vitality still clings to it, at least in the case of those sects which are freest from the

[1] This great bronze image was built by Ôno Goroyemon, a distinguished bronze caster, at the desire of the Shôgun Yoritomo, in 1252 A.D. It is about forty-four feet in height, and eighty-seven feet in circumference; the length of the face is eight and a half feet, and the circumference of the thumb, three and a half feet; the interior is hollow.

gross superstition and idolatry which have disfigured it in Japan as elsewhere. There are no fewer than thirty-five Buddhists sects in Japan. These differ from one another more or less in ritual, in their prayer formulas, in their magic, in the *sutras* they chant, in their metaphysics, in their symbols of adoration, and in the degree in which Shintô, Confucianist, or Taouist elements enter into their doctrine. This is not the place to enter into a discussion of Buddhism, that great religious system which for more than 2000 years has held the allegiance of millions of intellectual minds, and seems worthier than any other natural religion to be brought into comparison with Christianity. It will suffice to refer very briefly to two of the leading Japanese sects, representing respectively two widely divergent types of Buddhism, viz., the *Hokke*, and the *Shin, Monto*, or *Hongŭwanji*. The one shows us Buddhism in its most fanatical phase, the other, in the phase in which it most nearly approaches Christianity. To illustrate the striking analogy between the hagiologies of Buddhism and Christianity, it might be interesting to dwell on the lives of Nichiren and Shinran, the respective founders of these sects, but space forbids.

Nichiren, the founder of the Hokke sect, died at the monastery of Ikegami, in the province of Musashi, in 1282 A.D. Ikegami lies about half way between Tôkiyô and Yokohama, and is still at

its great annual festival visited by thousands of worshippers, special trains being run for the day! The Hokke sect is peculiar in discouraging the use of any symbol of adoration, although it allows an image of Nichiren to be placed in its temples, to remind the faithful of his life and work. It is said, however, to be at the present day more tainted with superstition than any of the other sects. 'Among the Nichirenites are more prayer-books, drums, and other noisy accompaniments of revivals than in any other sect. They excel in the number of pilgrims, and in the use of charms, spells, and amulets. Their priests are celibates, and must abstain from wine, fish, and all flesh. They are the Ranters of Buddhism. To this day a revival-meeting in one of their temples is a scene that beggars description, and may deafen weak ears. What with prayers incessantly repeated, drums beating unceasingly, the shouting of devotees, who work themselves into a state of excitement that often ends in insanity, and sometimes in death, and the frantic exhortation of the priests, the wildest excesses that seek the mantle of religion in other lands are by them equalled if not excelled.'[1]

The Shin sect (*Shin-shiû*, 'New Sect'), founded by Shinran Shônin in 1262, *i.e.*, twenty years before the death of Nichiren, presents a striking contrast to

[1] Mr W. E. Griffis in *The Mikado's Empire*.

the above. The following summary of its doctrines was prepared for Sir E. J. Reed by Akamatsŭ Renjo, one of the priests of the Nishi Honguwanji temple, Kiyôto, a gentleman who speaks English fluently, and has travelled much in Europe, where he made a study of the Christian religion :—

'A BRIEF ACCOUNT OF SHINSHIU.

'Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

'As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects having many degrees of suffering or happiness, all men and other sentient beings have an interminable existence, dying in one form, and being reborn in another; so that if men wish to escape from a miserable state of transmigration, they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

'The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of 'extinction of passion.' This doctrine is the cause of salvation, and salvation is the effect of this doctrine.

'This salvation we call Nirvâna, which means eternal happiness, and is the state of Buddha.

'It is, however, very difficult to cut off all the passions, but Buddhism professes many ways of obtaining this object.

'Ṇâgârdjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called 'self-power' or help through self, and

the other called "the power of others," or help through another.

'Our sect, called "Shinshiû," literally meaning "True doctrine," which was founded by Shinran Shônin, teaches the doctrine of "help from another."

'Now what is the "power of another"? It is the great power of Amida Buddha. Amida means "boundless," and we believe that the life and light of Buddha are both perfect, also that other Buddhas obtained their state of Buddhaship by the help of Amida Buddha. Therefore Amida Buddha is called the chief of the Buddhas.

'Amida Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvâna).

'Our sect pays no attention to the other Buddhas, and putting faith only in the great desire of Amida Buddha, expects to escape from the miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha we do not need any power of self-help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call "thanksgiving for salvation."

'In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry, and to eat flesh and fish, which is prohibited to the members of other Buddhist sects.

'Again our sect forbids all prayers or supplications for happiness in the present life, to any of the Buddhas, even to Amida Buddha, because the events of the present life cannot be altered by the power of others; and teaches the followers of the sect to do their moral duty: loving each other, keeping order and the laws of the government.

'We have many writings stating the principles inculcated by our sect, but I give only the translation of the following

creed, which was written by Renniyo Shônin, who was the chief priest of the eighth generation from the founder.

'CREED.

'Rejecting all religious austerities and other action, giving up all idea of self-power, rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amida Buddha, our salvation is settled. From that moment, invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and preceding chief priests whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.'

We have here a very different type of religion from that presented either by the Hokke or by any of the other Buddhist sects in Japan or elsewhere. By Shinran Buddhism would seem to have been so utterly reformed as to lose many of its most distinctive features. Writers on Buddhism have remarked that the idea of a Saviour is foreign to that religion. For example, Dr Eitel says:— 'Buddha is not a saviour. The only thing he can do for others is to show them the way of doing good and overcoming evil, to point out the path to Nirvāna by his example, and to encourage others by means of teaching and exhortation and warning to follow his footsteps. If any human being is to reach Nirvāna, it must be done by independent

action. Do good and you will be saved; this is the long and the short of the Buddhist religion.' But the Shinshiû creed teaches justification by faith in another. Other Buddhist sects recognise a great number of Buddhas, and address invocations to many different divinities; but the Shinshiû has but one object of adoration, Amida Buddha. Asceticism is of the very essence of the other forms of Buddhism; but the Shinshiû priests are allowed to marry and eat every kind of food, and their temples are set down among the people and made large, so that many may assemble to hear the preaching of their gospel. No wonder that the rival sects bring against the followers of Shinran the charge that they are no true Buddhists, that in fact they are so like Christians that they might as well be such out and out. Even an American religious newspaper, the *New York Independent*, has gone so far as to say that Buddhism has here reduced itself to a pure Theism such as is taught in the Old Testament. Against such a view, however, the Rev. Dr Gordon has, in a paper in *The Chrysanthemum* pointed out, that Amida Buddha is not a creator, that he has not existed in his present state from eternity, that he is neither the preserver of all things, nor omnipotent, nor a disposer of events in the present life, nor a punisher of sin, and that he has no true personality, there

being, as Mr Akamatsu himself confessed to Dr Gordon, no longer the distinctions of *I* and *thou* in Nirvâna. Indeed, it may be questioned whether in their fundamental beliefs the more scholarly of the Shinshiû priests differ very widely from the materialistic agnostics of Europe. That this was essentially the position of one of the high priests of the sect in Tôkiyô, the writer was indeed informed by a Japanese friend, who had had good opportunities of learning the truth on the matter.

The immense influence of the Shin sect has recently been strikingly shown in connection with the restoration of one of the monster temples of Honguwanji in Kiyôto. We hear that towards the fund required for this the province of Owari alone has contributed 500,000 *yen*,—a subscription which the priests have determined to receive in kind, in the form of internal fittings executed by Owari artisans, lest the payment of so large a sum should strain the resources of the province. From Yechizen, Kaga, Yetchiû, and Mino, provinces immediately north of Kiyôto, which have long been famous for their devotion to Buddhism and their religious munificence, have come the most remarkable reports of offerings in coin and kind. Women and girls are said to have cut off their hair and plaited it into cords with which to drag colossal cedars to Kiyôto, there to be formed into pillars for the

shrine. And the latest news of all is that priests from the Honguwanji temples of Kiyôto purpose to visit every house in Yechizen and Kaga, selling shares in a new railway company which is just being formed to connect these provinces with the old capital! The shrewdness of this step is at once apparent. Given a railway between Kanazawa, the capital of Kaga, and Kiyôto, and the coffers of the Honguwanji shrines would doubtless overflow with the gifts of devotees from the country!

Among certain classes in Japan, therefore, not only religious earnestness, but fanaticism and superstition, still prevail. At the same time it remains true that the Japanese are not in the main a very religious people, and that at the present day religion is in lower repute than probably it has ever been in the country's history. Religious indifference is one of the prominent features of new Japan. Shortly after my arrival, I was at a picnic held within temple-grounds near Tôkiyô. The main hall of the temple was put at our disposal, and there our collation was spread, right in front of the altar. One Buddhist priest let his temple to one of my colleagues, by whom the altar was used as a sideboard; another, finding the chanting of prayers not sufficiently remunerative, took some time ago to selling beer and taking photographs at the great image of Daibutsŭ, near Kamakura.

Decaying shrines and broken gods are to be seen everywhere. Not only is there indifference, but there is a rapidly growing scepticism. Among the better educated classes this is widespread; the bare mention of Buddhism is enough to provoke a laugh from the student who has imbibed foreign science and philosophy. But the masses too are becoming affected by it. For example, during a discourse on Infinite Vision,[1] which a priest named Sata Kaiseki was, a year or two ago, delivering at the temple of Shinkaiji, Shinagawa, one of the congregation stood forth and spoke thus sceptically:—'Truly the more we consider and reflect on these subjects, the more are we plunged into, and lost in, the vortex of perplexed thought! All that the priesthood affirms on the subject of heaven and hell is a mere fabrication, an assertion of which any plain man can easily perceive the truth without the aid of an eye-glass. If you explain the visible, which the eye can see and the understanding grasp, well and good. But as to the invisible, who can believe?'

Shintôism, and, notwithstanding the vitality of one of its branches, Buddhism also, are doomed. What is to take their place? The answer is not difficult. It must be either Christianity or Atheism. We have the brightest hopes that the former will triumph in the near future. Already Buddhist

[1] Translated by Capt. J. M. James in the *Transactions of the A. S. J.*

temples have been used for the preaching of the Cross. God speed the day when the valleys of Japan shall hear, not the weird mystic bells of Buddhism, but the Christian bells of 'glory to God in the highest, and on earth peace, goodwill toward men.' Already we see the first streak of dawn.

CHAPTER XI.

PILGRIMAGES.

Pilgrims—Their Appearance and Arrangements—A Pilgrimage to Fuji-san—On the Way—At a Rest-house—In a *Yadoya*—Ceremonial Ablutions—On the Sacred Mountain—Stations—'A Pure Heart'—Worshipping the Rising Sun—The Shadow of the Mountain—Sanctification of Raiment—Bay of Kawatsu—Influence of Fuji-san—Superstitious Guides—A Devil—Compulsory Worship—Climbing Seasons—Nikkô—Its Solemnity—Superb Avenues—A Semi-circle of Mountains—Shabby Coaches—Limping Steeds—A Stoppage—Unequally Yoked—A Wild Zig-zag—Broad Gauge—Corporal Punishment—An Express Diligence—A Sacred Bridge—Pagoda—Temple of Tôshôgû—Dazzling Splendour—Magnificent Architecture in Wood—Royal Gifts—Brilliant, yet Tasteful, Colouring—*Alto-relievo* Carving—Shintô Ministers and Buddhist Monks—Tombs of Iyeyasu and Iyemitsu—A Typical Fall—Curios—A Land of Streams—Pass of Chiuzenji—A High Waterfall—Chiuzenji Lake—Yumoto Lake—Sulphuretted Hydrogen—Shirane-yama—Prospected Railway—A Break-down.

To one travelling in the interior of Japan during the months of July and August, groups of pilgrims, with their broad sun-hats, white clothes, and long staves, are continually coming into view, old men and young, old women, maidens, and children, steadily ascending or descending the numerous slopes, or sitting chatting in some way-side tea-house. Each band is under the guidance of a leader chosen

on account of his experience of the pilgrimage which is being undertaken, and who arranges not only the time for starting but the particular day when each point in the journey is to be reached, and the hotels in which his party are to be accommodated. Each of the chosen hotel-keepers is provided with a duplicate of the company's badge, that he may hang it up over the entrance of his house on the day when the company is due. Thus all the hotels frequented by pilgrims are, during the climbing season, ornamented with little flags, generally blue with white flower-patterns, these varying on different days according to the bands of pilgrims expected.

I now ask the reader to accompany me on some short pilgrimages from Tôkiyô.

A party, let us suppose, set out from Tôkiyô for Fuji-san. They carry little with them, a very small bundle sufficing for the extra clothing of each: on the feet are straw sandals; men and women alike wear tight-fitting trousers with a loose gown-like upper garment tucked into a belt; a broad straw hat, or rather sun-shade, and a long staff complete the attire, which, with the unimportant exceptions of the sun-shade and sandals, is all of pure white. Slung across the back is a roll of straw matting to be used in the event of rain. The leader carries a bell; and all may have rosaries, for in the popular mind the practices of Buddhism are hopelessly

intertwined with those of the Shintô faith. These details are not given as indications of religious austerity, for an ordinary Japanese traveller is as little burdened with baggage as is a pilgrim. Indeed the Japanese undertakes a pilgrimage, as every other enterprise, with the utmost satisfaction and light-heartedness. He hopes for some good luck as the result of this religious duty: but the duty itself is by no means irksome; it at least affords him a pleasant outing. At certain times the religious sentiment is no doubt uppermost, as when he finds himself before the shrine on the sacred summit; but on the journey his thoughts and doings are those of a tourist rather than of a pilgrim. Slowly but steadily the company travel, starting at sunrise and not settling for the night until sundown. But the long day is divided into many stages, for they are constantly stopping to refresh themselves at one or another of the numerous rest-houses which greet them by the roadside. Rosy-cheeked damsels bring tea and sweetmeats, and place charcoal brasiers before them that they may light their pipes, or bring water to those who are parched with the heat, or satisfy the appetites of the hungry with rice, fish, eggs, and vegetables. Thus they chat merrily of the way they have come and the distance which lies before them. But their leader reminds them of the village at which they are due that

night, and they are soon on their feet again, slowly but steadily progressing. Here and there a stone image is passed, and the more devout pause to count their beads and mumble a prayer. Ever and anon the holy mountain is coming into view, now framed by the boughs of converging pines, now the end of the vista of a village street, now rising with one sublime sweep from the plain of the sea; and their careless talk is hushed, as they gaze in awe-stricken admiration. At twilight they enter the village inn where they are expected; and great is the commotion as they are vociferously welcomed, and, after having their feet washed, are conducted to the chambers provided for them, and furnished with their evening meal. The clapping of hands to summon the servants, shrill shouts of '*Hei*' (Yes) in reply, the patter of feet, the droning of prayers, peals of laughter, and the splashing of bathers, produce a perfect babel until midnight, when peace comes at last: but it is not for long; at five o'clock there is all the bustle connected with starting again.

So from day to day they proceed, until, after many a mile of plain, valley, and mountain pass, they find themselves at one of the four villages from which the ascent is made. A sacred portal at the entrance to a deep cryptomeria grove beckons them to a venerable Shintô shrine. In the shadow-flecked

courtyard of this is a neatly chiselled granite tank, into which a bronze dragon ceaselessly spouts pure water. Here they perform their ceremonial ablutions, drying their hands and faces with blue-and-white flags which fringe the canopy overshadowing the fountain. Then, kneeling in front of the sacred mirror in the old thatch-roofed temple, they receive the blessing of the priest, who holds before them a *gohei* suspended on a bronze staff. The scene suggests the passage, 'Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart.'

Leaving the temple precincts, they pass under another portal, which spans the pathway leading to the summit. For several miles this threads a magnificent forest abounding in cryptomerias, pines, firs, chestnuts, elms, beeches, maples, alders, willows, boxwood, etc., besides a wealth of underwood and wild flowers, and then emerges on the bare lava cone. At the upper end of the forest is the first of the eight rest-houses which are arranged at equal intervals on the mountain's slope. This is an ordinary wooden cottage, but those higher up are simply hollow cairns built with blocks of lava. In all alike, however, there are men whose duty it is to give rest and refreshment. These are, of course, of the most meagre description; but the wonder is that such conveniences are there at all. One can always,

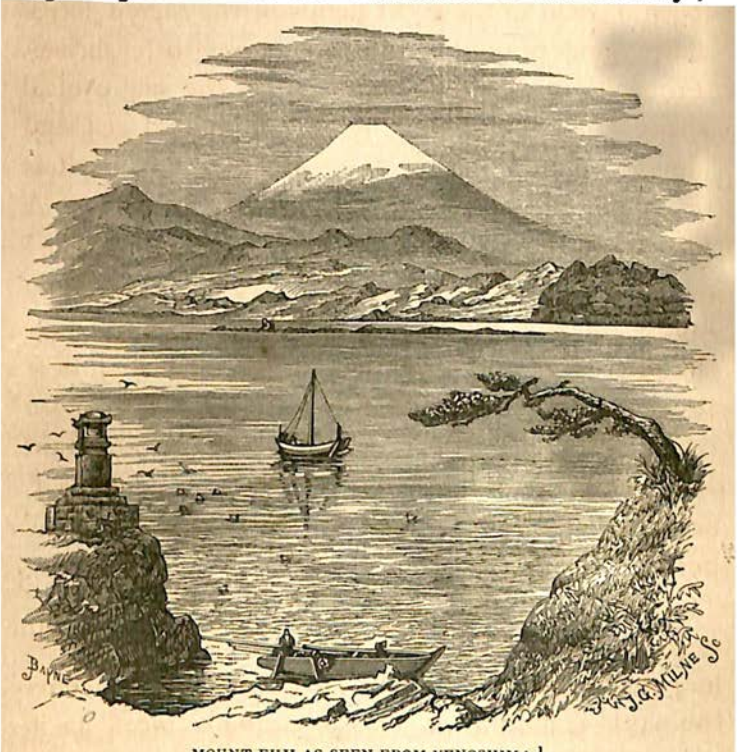
unless there be overcrowding, get a mat to lie upon, as well as rice, water, and perhaps eggs, to stave off hunger. Some of these stations also contain little shrines, where devotees may buy wands with *gohei* attached, to plant in the lava as they ascend. Up the zig-zag path of trodden lava thickly strewn with the worn-out straw sandals of previous climbers, the pilgrims make their way, chanting the while, '*Rokkon shôjô, rokkon shôjô*' (A pure heart, a pure heart), while there opens out beneath them a sublime panorama of mountains, lakes, rivers, plains, and seas. After about eight hours' climbing, the summit is reached. The sun is probably setting, and rest is eagerly sought in one or another of the little lava huts which lie in a nook on the east side. Even at midsummer, the nights are intensely cold at this height of more than 12,000 feet, as the writer can testify from personal experience, and happy is the man who on hard boards and in a freezing temperature can get a comfortable sleep. At length the first flush of dawn begins to suffuse the eastern horizon above the map-like surface of the earth, and the pilgrims are all astir to salute the rising ruler of the day. Drawn up in line, they solemnly await its first appearance; then, with palms pressed together and bowed heads, they unite in reciting a deep-toned chant, until the red orb has fairly surmounted the horizon. Their next duty is sunwise

to make the circuit of the crater, a distance of about two miles, ascending the eight peaks which have been likened to the eight petals of the sacred lotus-flower, and praying at the numerous little shrines. From the western side can be seen the vast conical shadow of the mountain lying across land, sea, and cloud, but seeming to rest upon the air, as it is unaffected by any inequalities of hill or valley. A few hours suffice to bring the pilgrims to the base[1] again; but, before leaving the holy mountain, they are careful to have their white raiment sanctified by the priest with the imprinted badge which shall ever proclaim them true pilgrims. Some of the more devout afterwards make the circuit of the mountain lower down, skirting the base of the lava cone; but, as this is a distance of many miles, the greater number rest contented with the ascent.

I would fain enlarge upon this marvellous mountain, so exquisite in its form, so majestic in its height, so spell-binding in its influence. It seems the very embodiment of the nation's ideal, as it towers above the lesser heights around, and commands the reverence of many a province near and far. The Japanese student, returning to his country with his mind full of Western lore, forgets it all as from the ship's deck he catches sight of the white

[1] That is, to one or another of the villages from which the ascent is made, and which may be 3000 to 4000 feet above the sea-level.

cone glistening above the blue Pacific, and doffs his cap in presence of the Parnassus of his country;



MOUNT FUJI AS SEEN FROM YENOSHIMA.[1]
(From a Sketch by the Author).

[1] My space will not permit me to describe the sacred island (or, as a sand-bank connects it with the mainland, peninsula) of Yenoshima, with its cave dedicated to the goddess Benten Sama, its sheer wooded cliffs, its sea-treasures, its famous fish dinners, and the surpassing loveliness of its situation. It would be impossible to do justice to the bay of Kawatsŭ, as seen from Yenoshima. For pure natural beauty, independent of historical association (and to the Japanese at least this is by no means wanting), we ask where in the

and the foreigner, sailing homewards after a few years' residence in Tôkiyô or Yokohama, can scarce forbear to make a like obeisance, as he views for the last time this matchless work of God, which by its subtle fascination has well-nigh wrought within him a belief in its personality.

In ascending the sacred mountains of Japan, foreigners as a rule find no prejudices or superstitions to interfere with their movements. But this is not always so, as the following instances will show.

When the lady of the British ambassador undertook the ascent of Fuji, she and her party had to take refuge from a violent storm in one of the stations on the mountain's side. No woman had ever before ventured to climb the sacred mountain, and the storm being taken by the guides as a sign of the anger of the mountain-god, it was with difficulty that they could be induced to continue the ascent.

world is to be found its rival. The bay of Naples has been justly admired; but it has neither the extent of the Japanese bay, nor equal richness of foliage, nor can Vesuvius be for one moment compared either in shape or in height to Fuji-san. The only feature in which the Italian scene may have the advantage is sky, and even in this, the Japanese scene, when at its best, closely rivals it. Yenoshima can hardly be more than two miles in circumference. It lies about twenty miles south-west of Yokohama. Kamakura, anciently the capital of the Shôgun, with its Daibutsŭ, already referred to, and its relics of Yoritomo, is situated about five miles to the eastward of the sacred island; but I must pass it over likewise.

Two German professors were climbing a sacred peak far in the interior. One of them, who walked somewhat in advance, was a little man with dark hair and moustache; the other was a thorough Teuton in appearance, having blue eyes and a bushy reddish beard. At length they reached a hut on the slope, where during the climbing season there lived the priest of the mountain. The little dark man was allowed to pass without remark; but his companion was at once accosted by a woman and requested to return. 'Why?' he asked; 'you have allowed my friend to pass.' 'Yes,' replied she, 'but you are a devil, and none such is allowed to ascend this sacred mountain.' Remonstrance was useless; his appearance was against him, and so he was obliged to retrace his steps, leaving his friend to continue the ascent alone.

An equally amusing case was that of an Englishman, a colleague of my own, who had made the ascent of a little-known mountain in the north of Japan, and, feeling fatigued after his exertions, gladly sought rest in the priest's house. He was hospitably received, but was told that before refreshing himself he must come and pay his respects at the altar of the mountain-god. 'But I am a foreigner,' he said, 'and don't profess your religion.' 'It does not matter,' was the reply; 'no one is allowed to set foot on this holy hill without

worshipping the god who lives within it.' So, almost staggering with fatigue, he was led by two priests to the altar, and obliged submissively to kneel there, while they droned some prayers to the accompaniment of a drum. Then a bowl of *saké* was brought for him to present to the god, and afterwards drink. This part of the ceremony was more congenial; indeed he was so gratified as to ask for more!

The seasons for climbing sacred mountains are strictly adhered to. One 2d of April I was very anxious to ascend Nantai-zan at Nikkô, and was surprised at being unable to secure a guide. All sorts of excuses were made, as that the snow was too deep, a statement which my own eyes showed to be untrue; but at length, on attempting to ascend without a guide, I was stopped by a priest, who informed me that no one was allowed to set foot on the mountain before the 4th of April, when the great festival of the god took place.

'If thou hast not been at Nikkô,' says a Japanese proverb, 'think not to say *kekkô*' (beautiful). Looking northward across the plain from Tôkiyô, one may on a clear day see a range of pale-grey snow-streaked mountains. These are the heights of Nikkô. There they lie 'like sleeping kings,' and at their feet rest the great Shôguns Iyeyasŭ and Iyemitsŭ. The flat-crested giant which overtops the rest is

Nantai-zan, 8196 feet above the sea, and distant from Tôkiyô in a straight line seventy-six miles, but by road about one hundred.

In the wide world there can hardly be a region of more solemn grandeur than Nikkô. Nature here seems ever to sing a Gregorian chant, to which the many waters around and above contribute their various parts, from the thundering cataract to the silvery rill; and the great sombre forests send forth their incense of pine; while the great mountain-gods above sit from age to age unchanged, their rugged heads clear against the blue vault of heaven or hidden beneath the folds of enswathing clouds. Ere we are within fifty miles of the shrines, we are reminded of our destination, for each side of the spacious highway is lined with majestic cryptomerias, varying from 100 to 150 feet in height,—the rows of massive perpendicular trunks with their branches converging overhead, producing at many points the effect of a vast cathedral aisle. Through these glorious vistas, between the overarching boughs and the shadow-dappled road, we get glimpses of the shingle-roofs of villages, and, as we near the sacred region, of the blue wrinkled summit of Nantai-zan, or of the more gently sloping foot-hills. And this superb avenue of fifty miles is in honour of Iyeyasŭ, the great chief whose remains were fully two-and-a-half centuries ago borne in solemn pomp

from Yedo to their last resting-place beneath the sacred heights of Nikkô. Never was the last journey of a national hero so magnificently immortalized. At Imaichi, about eight miles from the Nikkô shrines, the main avenue is joined by another, shorter but of equal grandeur. This marks the route of the Emperor's envoy, who year by year travelled from Kiyôto to Nikkô, a distance of well-nigh 400 miles, that he might present an offering at the shrine of the deified Shôgun.

Our journey to Nikkô was not, I am afraid, altogether in keeping with our romantic surroundings, as may appear from the following notes which I find set down in my diary:—

We have taken our seats in one of the *basha* (coaches) which run between Tôkiyô and the Daimiyô's town of Utsunomiya, twenty-two miles from Hachiishi, the chief village of the Nikkô district. For miles and miles we speed over the plain, here and there delighted with prettily trimmed hedges surrounding some picturesque thatch-roofed cottage, and continually getting glimpses of exquisite lines of peach-blossoms set off by the numerous other colours of spring. Many villages are traversed, but call for no special remark.

At length we have left the coach at one of the places for changing horses, and are walking on in advance. It is near midday, and the sun is shining brightly from an exquisitely clear sky, while the air is delightfully mild. We are walking along a raised embankment many feet above the wide plain. The river Tone-gawa, to prevent inundations from which this bank has been erected, flows along some hundred yards to the right. The exceptional clearness of the atmosphere unveils a magnificent panorama. Above the clouds that touch the

horizon-line of the plain far in the east (on our left) towers the sublime white cone of Fuji-san; more to the north the level is broken by Yatsu-ga-dake and its neighbouring peaks; further still to the right is the round white head and shoulder of the volcano of Asama-yama; almost due north gleam the snowy clefts of the sacred mountains of Nikkô, the flat-topped Nantai-zan towering above the rest; then nearer and to the westward the fields are overlooked by the double peak of Tsukuba-san. From this one spot we command a complete semi-circle of mountains, comprising several of the most famous heights in Japan. We can hardly be less than eighty miles from Fuji-san, seventy miles from Asama-yama, and fifty from Nantai-zan. It is a rare sight indeed to command such a series of lofty, and, relatively both to the onlooker and to one another, distant peaks, and that too from practically sea-level. Fuji rises to a height of 12,365 feet, Asama-yama and Nantai-zan are over 8000 feet, Yatsu-ga-dake attains to 9000 feet, and Tsukuba-san is about 5000 feet.

Looking up the river from the ferry-boat a few minutes later, I get a glimpse of one of those pictures which long remain imprinted on the memory. It is the stately river with its flat green banks forming a rich foreground to the grey snow-streaked heights of Nikkô.

In a comfortable inn at Nakata, a village on the river's bank, we took our midday meal, and after a rest of half-an-hour or so, reëntered our coach, or rather a similar one to that which we had occupied on the other side of the river.

I have already referred to the shabby appearance of these vehicles. They are really only third or fourth rate waggonettes, with very narrow and hard seats, and the latter so close together that, when the usual complement of six passengers have sat down, they can find no accommodation for their legs, if these are of average length, except by dove-tailing them with those of their fellow-travellers opposite. Then the horses! Well, suffice it to say that these are usually two in number for each coach.

We will suppose that one of the places for changing

horses has been reached. The two animals that have drawn us the last stage are unharnessed, all ragged and steaming, and led limping into what for want of a better word may be called a stable. There is a pause of some time, while a rosy-cheeked maid brings us some *o cha* (tea) and a small charcoal stove to supply a light to the pipes of those who smoke. A crowd of girls with babies on their backs, little boys, old women, and some men, idle around, gazing with more or less wonder at the foreigners and the *basha* (coach). A slight rustle, and a man is seen leading out from the side of the house a beast which we fancy must belong to the equine species, rather because we cannot imagine under what other zoölogical category it can come, than because of any particular resemblance it has to an ordinary member of that species. It is quiet enough, however, and docilely lets the groom fasten it to the traces on the left of the shaft. It has been standing patiently for a few seconds or minutes, when a wild neighing is heard from the direction of the stable, and there appears the same groom dragging out an obstinate brute which tugs in the one way for every pull that he gives in the other. The coachman mounts the box just in time, for, as soon as the animal's head is attached to the shaft, and before the outer strap has been fastened to the cross-tree, off darts the animal at a gallop! For several hundred yards we dash along in a wild zig-zag, now almost into a ditch on our left, now in danger of being overturned on the right, the groom all the while hanging on desperately to the unfastened strap! At length by an effort he gets it fixed on the pin, and, the horses having galloped themselves into a rational state, we career along not so badly.

But not always so. Sometimes the horses will not agree, and pull from one another as far as their traces will let them, —they go broad gauge, as one of our party amusingly put it. At other times they seem to have a bias towards one another, and run each with its weight laid as much as possible on its neighbour. The broad gauge arrangement may in this case be readily produced by transposing the horses. But some-

times it is necessary to set one horse loose from the shaft altogether, and let it run alongside the road as if it did not belong to the coach. The effect of this expedient is ludicrous in the extreme. At times the driver shouts to the lively boy who acts as guard, a request for a stick, which the latter soon cuts from the wooding by the roadside. Then one of the obstinate steeds gets a thrashing of as great severity as seems called for in the circumstances.[1]

When we come to a town there are no such stoppages. It would not do to let the townsfolk think that the coach was anything short of a diligence of express speed. Loud toots the horn, warning out of the way all carts, *jin-riki-shas*, or foot-passengers, as the imposing vehicle spins round corners and past the shops of the admiring merchants! And then outside the town comes another stoppage, when almost identically the same performance as before is gone through.

But let the scene be shifted at once from the high road and our undignified ride, and laid in the heart of the sacred region.

Having passed up the long street of the village of Hachiishi, we come upon a little ravine, through which rushes an impetuous river. On the opposite side is an immense grove of aged cryptomerias; and it is in the eternal twilight of this that the shrines are situated. It will be noticed that two bridges cross the stream, one coterminous with the road, and the other a few yards further up the stream. This second bridge is, like the other, of wood, but it is of more artistic structure, and is coloured a deep red; both ends are closed, for none

[1] Sometimes a coachman may go so far as to fling stones at the head of a refractory horse!

save the Emperor himself may cross it. We enter the sacred grove. After ascending a broad avenue with occasional steps and bordered by stone embankments, we pass under a granite *torii* twenty-seven feet six inches high, with columns three feet six inches in diameter, beyond which are 118 magnificent bronze lanterns on stone pedestals; and with a richly carved and painted pagoda of five storeys rising 104 feet on our left, we find ourselves at the foot of the steps leading up to the entrance-gate of the great temple of Tôshôgû, dedicated to Iyeyasŭ, and unequalled in Japan for gorgeousness.

It would be vain to enter into anything like a detailed description of this masterpiece of Japanese architecture. At the first visit the mind is simply dazzled with the splendour, and retains little beyond a general impression of black fluted curving roofs heavily bordered with gold and overshadowing gables carved with hundreds of quaint designs in high relief and of every shade of colour,—elephants, pheasants, doves, dragons, trees and flowers innumerable, sages, children at play, etc., etc.,—of gateways one mass of decoration leading into neatly pebbled courts with massive stone steps and pavements, of gates of solid cunningly wrought bronze, of palisades almost outvying in their carvings the buildings which they surround, of interiors with lacquered floors, beautiful laqueated ceilings, and

marvellously gilt and coloured screens—an utter lavishness of colour, and yet nothing but perfect harmony in the blending of it—and of all this within the folds of a grove whose solemn trees add the finishing touch to the triumphs of art which they imbed.

All these buildings are of wood. Their roofs are invariably heavy and curved tent-wise: some are gable-roofs; others are pavilion, terminating in a point; the majority present a combination of these two forms, having gables for some distance below the roof-ridge, while the lower part of the roof projects pavilion-wise over all the four walls, thus cutting short the gables before they have reached the eaves. Niches in the outermost gate of the temple contain the *niô*, two huge demon forms carved in wood, the one red and the other green, set there to guard the shrine. These monsters are to be seen at nearly all Buddhist temples, and are supposed to represent respectively the male and female principles of the Chinese philosophy. The court into which we first pass is surrounded by a red timber wall, and is resplendent with three gorgeous treasure-houses, a stable for the three sacred albino horses kept for the use of the god, a magnificent building containing a complete collection of the Buddhist scriptures, and a massive granite cistern of holy water shaded by a roof

resting on twelve granite pillars. A few steps lead up from this into a smaller court, in which there are a richly carved bell-tower, a drum-tower, and a bronze bell, lantern, and candelabra, presented by the kings of Korea and Liukiu. The Yomei gate, which covers a flight of steps leading to the innermost court, is a marvel of wood-carving and brilliant, yet tasteful, colouring. It rests on white columns with capitals representing the unicorn ; above these are a comparatively narrow architrave, and then a balcony resting on dragons' heads, and adorned with a series of carvings in high relief; the wall-space above the balcony, which is almost equal in extent to that beneath it, is decorated in the centre with two immense white dragons; while, over all, the great overhanging roof rests on gilded dragons' heads with red throats. The interior of the gateway is rich in arabesques representing, for the most part, the peony. We are now in the innermost court, round three sides of which runs a piazza enriched with carvings of birds, flowers, and trees; the fourth side is a stone embankment built against the side of the hill. In the centre is the main shrine, supported on the right by the stage for the performance of the sacred dances, and by an altar for the burning of cedar-wood incense, and on the left by the building containing the three sacred cars used during festivals. The interior reveals a matted

hall forty-two feet by twenty-seven feet (the broad side to the front), with an apartment on each side, one for the Shôgun and the other for the abbot. The ceilings are laqueated and finely frescoed, and the side apartments contain some magnificent screens rich in colour and gilding. But, if we look for a gorgeous altar, we are disappointed; for the only object of adoration is a circular metal mirror on a black table. Such was not originally the high altar, when, at the deification of Iyeyasŭ, a band of Buddhist priests in gorgeous robes chanted during three days a sacred classic 10,000 times. But the present government have transferred the shrines to the Shintôists, and hence the denudation. Possibly as the result of a compromise, the neighbouring temple dedicated to Iyemitsŭ still retains its connection with Buddhism. There shaven-headed monks in black or coloured robes glide over the lacquered floors or drone their litanies in the dim religious light which envelops the high altar, but at Tôshôgû the only inmates are a few white-robed Shintô attendants with few or no pretensions to exceptional religious devotion.

Such is a meagre sketch of the magnificent temple reared to Iyeyasŭ; and that dedicated to his grandson Iyemitsŭ is scarcely less imposing. But it is not within the walls of his shrine that the bones of either hero are laid. A stair-

case of solid stone ascends with 240 steps the hill behind the Tôshôgû temple. An impressive staircase it is, moss-covered and flecked with the shadows of the stately cryptomerias amid which it winds. Its goal is a bronze urn surmounting a plain but massive tomb of stone and bronze; and here it is that the dust of Iyeyasŭ lies. A stone table in front bears a bronze censer, a vase with the sacred lotus-flower in brass, and a stork with a bronze candlestick in its mouth. The tomb of Iyemitsŭ is a counterpart to this, on the hill above his own temple. When we visited it in the spring of 1879, there lay prostrate within a few inches of the urn, the great trunk of one of the sentinelling cryptomerias which had been uprooted in a recent storm, typical, as it seemed to us, of the overthrow in the late political storm of that stately feudal system whose chief founders were Iyeyasŭ and Iyemitsŭ.

There are numbers of shops in Hachiishi for the sale of carved woodwork. Trays, and boxes, and vases, with artistic designs and often of quaint shape, tempt the eye. Among the articles I bought were,—a tray of a dark wood somewhat like bog oak, on which a lotus was exquisitely carved; a piece of a distorted tree-stem adapted as a vase, with the upper and lower surfaces planed and lacquered, but the sides still rough with the bark; a block of creamy white wood formed into a sort of

wooden bottle, with an irregular ring of bark still clinging to it; and an ink-slab of black wood so hard that it almost seemed like a piece of marble.

It would take long to tell how we ascended the gorge of the Daiya-gawa, beneath frowning precipices of basaltic rock, and climbed the 240 wooden steps of the pass of Chiuzenji, getting wonderful views of rocks, and peaks, and forests, and waterfalls.

> 'A land of streams! some, like a downward smoke,
> Slow-dropping veils of thinnest lawn, did go;
> And some thro' wavering lights and shadows broke,
> Rolling a slumberous sheet of foam below:
> . . . . and, dew'd with showery drops,
> Up-clomb the shadowy pine above the woven copse.'

At the top of the pass, which is 4000 feet above the sea-level, and about 2200 above Hachiishi, lies Chiuzenji lake with the steep forest-clad slope of Nantai-zan immediately above it. It is about seven miles long and from two to five broad at its widest part. At its east end, *i.e.*, close to the pass of Chiuzenji, it finds an outlet in the Daiya-gawa, which, after flowing quietly for 500 yards, falls over a precipice 260 feet high in the celebrated waterfall of Kegon (*Kegon no taki*). It is only, however, when the water of the lake is high that the waterfall is formed. If the level of the lake is low, and the outflow therefore small, the stream sinks through

its porous bed, and oozes out of the ground again halfway down the great chasm, forming myriads of rills, which unite at the bottom. It is strange that no fish are found in the lake. This circumstance may be due either to the impregnation of the water with sulphur, or simply to the impossibility of fish ascending Kegon-no-taki.

Chiuzenji lake reminds one of a loch in the Scottish Highlands. The village of the same name lies near its eastern end. When we visited it in the beginning of April, 1879, there was only one house occupied, as the pilgrimage season had not yet arrived. Skirting the edge of the lake, we emerged on a fine moor surrounded on all sides by mountains, then came a beautiful cascade and a forest, where we fell up to the thigh in snow which had got accumulated on the road, and reached the picturesque shores of the little lake at Yumoto. This lake is much smaller than that of Chiuzenji, but struck me as even more beautiful. Its banks are more densely wooded, and the mountains rise more precipitously above it. The village of Yumoto, 4700 feet above the sea, was, if we except one man, quite lifeless. The houses were covered with the wood that had been placed to protect them against the severity of the winter, and the roofs of most of them, although it was the 2d of April, were still covered with snow, which, melting in the sun, gave the

deserted streets a comfortless look. The air was disagreeably filled with sulphuretted hydrogen, and in various directions could be seen tanks and rills of steaming sulphurous water. The lake is so tainted with this that fish cannot live in it, but frogs and leeches abound. Just above Yumoto lake rises the volcano Shirane-yama, a mountain which was in eruption as recently as 1872, when all the trees on its slopes were burnt. Although from Tôkiyô Nantai-zan appears to be the highest mountain of the Nikkô range, Shirane-yama is really higher, attaining an altitude of 8500 feet.

But we must leave Nikkô. It forms a delightful summer resort for the residents of Tôkiyô. Within two days' easy journey of the capital, its height above the sea-level gives it refreshing air even during the dog-days, and amid its mountain solitudes there are endless beauties to be explored. The completion of the railway across the plain to Mayebashi will greatly increase its accessibility, and within a few years who knows but we may hear of cheap Saturday excursions to the tombs of the Shôguns and the slopes of the sacred mountain Nantai-zan? This might seem a desecration; but it could hardly be more so than our mode of travelling homeward from Utsunomiya, for this time our coach fairly broke down, and we had to leave it standing in the middle of the road!

CHAPTER XII.

FROM THE EASTERN TO THE WESTERN CAPITAL.

> 'Sweet interchange
> Of hills and valleys, rivers, woods, and plains,
> Now land, now lake, and shores with forest crown'd,
> Rocks, dens, and caves.'

Three Highways—'Paradise of Babies'—Unconventional Attire—Kôfu—A Full *Yadoya*—Lack of Privacy—Picturesque Glimpses—Discomfort—Fructiculture—Silk Factory—Normal School—A Japanese Dinner—Health-drinking—Whale—Hospitality—An Enlightened Governor—Old School Courtesy—Shimo-no-suwa—Salutation from the Bath—An Effective Waterproof—A Comely Peasant Girl—Female Labour—Transcendent Beauty—Swiss-like Villages—Frugal and Industrious Peasantry—Pilgrims—Polite Children—Water—A Siesta—Our Costume—Hot Bath—Monotonous Fare—Bare Necessaries of Life—Rice-Culture—Discomforts of Travel—'Cocoa Nuts'—A Fair Companion—Officialism under Difficulties—A Funereal Hill—Rival Hostesses—Obsequiousness—City of Nagoya—Castle—Normal School—Hospital—Porcelain Manufacture—Shrine of the Sacred Sword—'Was she very pretty?'—*Banko* Ware—Itinerary.

TWO great highways connect the eastern and western capitals of Japan, the Tôkaidô, which follows for the most part the coast line, and the Nakasendô or Kiso-kaidô, which, issuing from Tôkiyô in a north-westerly direction, traverses the great plain between that city and the flourishing town of Takasaki, and

thence bending westward is soon threading the mountains of the interior. Running almost due westward of Tôkiyô, and thus for the first portion of its course almost equally distant from the Tôkaidô and the Nakasendô, is another important road, the Kôshiû-kaidô, so called after the province, Kôshiû or Kai, which it brings into communication with the capital. As the Nakasendô ultimately takes a more westerly direction than that in which it emerges from the city, so this road, after reaching the mountains of Kai, bends towards the north; and the two meet at the town of Shimonosuwa, distant from Tôkiyô about 134 miles by the Kôshiû-kaidô and a few miles more by the Nakasendô.

In this chapter I purpose to give a few notes of a journey which I took in the summer of 1877 with my friend Professor Atkinson, along the whole length of the Kôshiû-kaidô to Shimonosuwa, thence by the Nakasendô, or Kiso-kaidô, as far as Ôï, where we diverged in order to visit the city of Nagoya, and from Nagoya along the Tôkaidô to Kiyôto, the Western Capital.[1]

[1] Our preparations were in the main similar to those for my tour of the previous Christmas, allowance being made for the difference of season. In addition to a liberal supply of tinned meats, jams, etc., etc., we were careful to take a bottle or two of lime juice, as well as some quinine, chlorodyne, etc. Pith helmets and umbrellas were almost indispensable, and we required to wear as light clothing as possible. Flannel it was thought best to have next the skin, and

For the first sixty or seventy miles, our route coïncided with that which I had taken the previous winter; and it is therefore unnecessary to dwell upon it. But I must remark upon the altered appearance of the people. In the summer sunshine they looked more comfortable than they had done when crouching over *hibachi* in the winter. Every house had its sliding shutters removed, enabling a passer-by to get a complete view of the interior. On the mats sat old women and young, plying looms or in basins of warm water unwinding silk cocoons, while the children rolled naked about the floor or engaged in play outside. As to these young ones, it must be said that, although by no means invariably clean, they all looked supremely happy, being free as the air; so that, if Japan were only all summer, it seems to me that the designation of it as the 'paradise of babies' would be fully justifiable. That they could run about in the scorching sun as they did, not only with bare skins but even with bare and often hairless heads, was a striking illustration of the adaptability of the human race to climatic conditions; any attempt on our part to

so we got some shirts made with collars and pockets, which we might wear without the encumbrance of a coat. Linen was almost altogether discarded, as we knew that a few hours' walking in the sun would soon convert a collar and white shirt into a sort of pulp; but a little was taken for the cities where we expected to make visits on Japanese officials or foreign residents.

imitate them would inevitably have ended in sunstroke. In the matter of dress, their elders were not much more trammelled with conventionality than themselves, for most of the women were bare to the waist, and, for scantiness, the summer attire of Japanese peasants of the other sex quite throws into the shade even the apron which is generally associated with the savage. Of the Japanese peasant's summer clothes we may say, as the Highlandman said of the beggar's, 'The most of them's made of fresh air.' In some of the villages nearer the capital there were indications that foreign ideas had somewhat modified the original simplicity of the women; for they would, on catching sight of us, hastily cover their shoulders, as if suddenly reminded that in foreign eyes at least the arrangement of their dress was hardly decorous. The men, however, never showed any abashment, and certainly some of them had good cause for it.

The town of Kôfu, the capital of the province of Kôshiû, or Kai, and the seat of the local government of Yamanashi Ken, is most picturesquely situated near the centre of a hill-encircled plain, ninety miles west of Tôkiyô. The population is said not to exceed 12,000, but the buildings are substantial, and the streets for the most part broad and regular. One portion of the town contains so many buildings in European style, that it looks quite like a foreign

settlement. The shops are handsome, and everywhere there are signs of prosperity and progress.

On the 14th of July, our *jin-riki-shas* pulled up in front of the principal *yadoya* in Kôfu. The landlady, a comely woman of about twenty-five, welcomed us with the customary politeness, but said she feared there was no accommodation to spare. This was awkward, as there seemed to be no other good hotel in the town.[1]

After some parleying, it was arranged to receive us, provided we were willing to put up with the second best room. To this we readily agreed, and a *nesan* conducted us to one of two rooms in a detached building, which communicated with the front building by means of a little bridge of polished wood. Facing us was another detached suite of apartments, including the bath-room.

It was true that the *yadoya* was full. Everywhere there was a hum of conversation, mingled with the clapping of hands, the shrill responses of the *nesans*, and an occasional chorus of salutations from the main entrance, as guests arrived or departed. The

[1] It is remarkable that as a rule the best *yadoyas* are not in the important towns, but in wayside villages. The reason of this is, that government officers and other persons of note could always rely upon the hospitality of persons of their own class when visiting the towns, while in the villages, where none but peasants lived, it was necessary that suitable accommodation should be specially provided. Kôfu, therefore, being a Daimiyô's town, has but one first-class hotel.

weather was oppressively hot, and there was hardly an apartment but had at least one side completely open by the removal of the sliding shutters. The inmates of many different rooms could therefore be seen lying on the mats fanning themselves, or stretched out fast asleep, or reading books in sing-song tones, or playing at *go*, or squatted in a circle and eating with much noise of munching and gulping. The dress of some of them it would not take long to describe. For instance, there was one fat man in a room opposite us whose only raiment was a very paltry loin-cloth. Most of the women had their robes thrown over their shoulders, so as to expose the body as far as the waist. All the young children visible were in the garb of nature.

The bustle, and the close atmosphere, and the utter lack of privacy, were so oppressive, that we gladly went out for a stroll through the town. The comely landlady duly bowed us out with the usual polite remarks. The crowd who dogged our footsteps through the streets were less objectionable than the inmates of the *yadoya*, for they were quiet, and one had the advantage of fresh air, not to speak of the picturesque glimpses to be had on all sides of the mountains which gird this romantic town. The sun was just setting, and the dark green slopes which form a tall background to the vistas of the streets presented exquisite shading in its waning

light, especially at the point where the empurpled summit of Fuji-san rose in contrast behind them.

Returning to our *yadoya,* we had tea. The *nesans* struck me as coarse and bloated, and altogether there seemed to be a low tone about the place. The mosquitoes were now beginning to swarm about our ears with their thin vicious hum, an additional source of discomfort with which we might gladly have dispensed, considering the closeness of the air, and the bustle, and the mixture of odours. Darkness came on, and the bustle increased. There was more clapping for attendance and shrill answering, and the many lamps of vegetable oil were making the atmosphere less endurable than ever. For our own comfort we had to keep two sides of our room open, although we should have preferred to have had them closed, if any real privacy had been possible. In the bath-room opposite there was ceaseless motion, as one after another of the guests entered or left the steaming bath; we could see the bathers, and hear almost every word of their conversation. Through a bamboo curtain which screened us from the neighbouring apartment, we could also hear everything said by its inmates, as well as follow their every movement. In a room further off there was music and singing; and a *matsuri* was as its height in the street outside. Peace was evidently unattainable,

so we tried to make the best of our circumstances. We called on the *nesan* to bring the mosquito curtains, and spread out the beds. This was done, and we lay down, but neither to sleep nor even to rest, at least for some time. The mosquitoes were kept at a distance, but the green curtains had the usual musty smell, and made the atmosphere more than ever oppressive. It was long before the bustle showed any signs of diminishing, and the groups of naked forms around the bath-house for a time became more numerous, as well as more disconcerting both in their noise and in their practices, which, especially after the *nesans* got among them, were not altogether seemly. By midnight there was comparative peace, and amid the still lingering snatches of conversation in the next room, I at length ceased tossing and fell asleep.

On the north side of Kôfu, and just outside its limits, lies the castle of Kôfu, or rather its site, with the moat and stone-works in a state approaching picturesque ruin. From the castle grounds a good panoramic view of the town is obtained. Prominent in the foreground are the long white buildings of the silk factory, more distant and further west rises the circular tower of the Shihan Gakkô, or Normal School; several other large white buildings attract the eye, such as the National Bank, the Girls' School, the Government Offices, and more than one

police-station; while an unusually large proportion of fire-proof store-houses gives a greater air of substantiality than is characteristic of the majority of Japanese cities.

Although the castle buildings are in a state of collapse, the grounds are not allowed to lie waste. We had the pleasure of being introduced to several of the leading men of the town, who showed us the greatest kindness and took considerable trouble in bringing before our notice the different sights of the place. Among them was a gentleman, Mr Otto, who had spent eight years in California in the study of fructiculture and wine-making. He had laid out large spaces of the ground within the moat for the cultivation of many different kinds of fruits imported from America,—apples, pears, plums, peaches, gooseberries, grapes, etc., as well as numerous species of vegetables. He had also a building devoted to the making of brandy and of light and dark wines; and in a neighbouring pasturage were several cows, which supplied fresh milk every morning to such of the inhabitants as desired to use it.

The silk factory, which is in the hands of the Government, consists of extensive buildings, and employs 200 operatives. The machinery is driven by water-power. The day of our visit happened to be a holiday, so that we had not an opportunity of seeing the operatives at work; but we passed

through the long principal building with its double line of metal basins overhung by glass spirals, in which the silk is reeled from the cocoons. Some very fine specimens of rock-crystal from the neighbouring mountain of Mitake, most of them cut into shapes to suit the foreign market, were also here shown to us.

Through the kindness of its principal, Mr Kaneko, we visited the Normal School. Although in the unsatisfactory lath-and-plaster style of modern Japanese architecture, it has an appearance of some imposingness. The main building consists of three wings, the central one of three storeys and surmounted by a tower, the others of two. Inside there is a large airy examination hall, and the various class-rooms are well-fitted; the seats, indeed, struck me as being more comfortable than those of some of our own schools in England. The dormitory and infants' school are detached, and there is a spacious recreation ground furnished with various gymnastic appliances. The principal informed me that the institution had fourteen teachers, each having a special branch to teach, and 122 pupils. He further informed me that in Yamanashi Ken, the smallest in the empire, there were 270 schools with 13,000 scholars.

We witnessed a further sign of the enlightenment of this progressive little city in the office of

its daily paper, the *Kôfu Mainichi Shimbun;* after which we had the pleasure of entertaining to a Japanese luncheon our friends Messrs Kaneko, Otto, Kiyama, of the Kenchô ('Ken Office'), and Satô, a brother of one of my students, to whom I had a letter of introduction. The courses seemed almost endless. There were several varieties of soup with eggs, fish,[1] seaweed, mushrooms, etc., vegetables of various kinds, both fresh and pickled, of which haricot beans served up in a sweet sauce were perhaps the most palatable, fish-cake, bean-cake, fowl served up in small pieces flavoured with sweet sauce, melons, *sake,* and of course rice *ad libitum.* We drank one another's healths in the true Japanese style. One took up a little porcelain *sake*-cup, and, having dipped it in a basin of water provided for the purpose, presented it to his friend, then lifting the porcelain *sake*-bottle filled the cup, and his friend drank; the friend repeated the compliment by go-

[1] Connected with the larger *yadoyas* there is often a pond filled with large carp ready to be brought forth and cooked. When a guest has ordered one of these, it is generally brought in a basin for his inspection before being killed and prepared for dinner. Among Japanese fish perhaps the *tai* (*serranus marginalis*) is the most delicious. Whale is by some considered a delicacy. This the writer once tried, but he was very far indeed from demolishing the two moderate-sized whales which Mark Twain once recommended to a friend as a means of increasing his brain-power. One bite was enough; the taste was as of leather soaked in cod-liver oil. Raw fish with *shoyu* and young ginger, is not unpalatable.

ing through the same ceremony. Messrs Kaneko, Otto, and Kiyama could speak English fairly well, and as they did everything in their power to entertain us, the time passed very pleasantly. In the course of conversation, Mr Kaneko informed me, as an illustration of the progressive views of the Governor, that he had enacted a law enforcing under penalty of a fine the adoption by every male in the Ken of the European mode of dressing the hair. The people of Kôshiû Mr Kaneko contrasted unfavourably with those of the neighbouring province of Shinshiû, or Shinano, which we were shortly to visit. They were enterprising, he admitted, but somewhat grasping and unscrupulous.

In the afternoon a message came from the Governor,[1] who presented his compliments, but expressed regret that sickness in his family prevented him from seeing us. Mr Otto sent with his card a bottle of brandy, a bottle of white, and a bottle of red wine, all of his own manufacture, besides a bottle of milk from his dairy. Messrs Kaneko, Kiyama, and Satô called after tea, and we accompanied them

[1] Some time after our visit, the Governor gave a very striking proof of his enlightened interest in the welfare of his people. He wrote to Tôkiyô, asking that a Christian missionary might be sent to Kôfu, as he had tried both Buddhism and Shintôism as cures for the immorality of the people, but without success. The result was, that the Rev. C. S. Eby, B.A., of the Canadian Methodist Church, was appointed as English teacher in Kôfu, with full liberty to preach Christianity.

to Mr Otto's house, where we saw Mrs Otto and children, and were entertained with fruit; and a most interesting day was closed by a visit through the moonlight, in company with our friends, to the pretty public gardens with their temples and summer-houses, which lie at the north-eastern boundary of the town.

Next morning we started between six and seven; but before then Mr Satô had called and presented us with photographs of the town and one of himself.

We passed over the plain through the summer sunlight, Fuji in our rear appearing to be watching our course from behind the southern hills, as we cut across a smiling expanse[1] of gentle undulations towards an opening in the north-western heights. Two days' journey past the bases of Koma-ga-take and Yatsu-ga-dake, brought us to Shimonosuwa on the Nakasendô. But on this we cannot dwell. Suffice it to relate one incident. At Sutaki, a village almost on the boundary line between Kai and Shinano, we lunched in a large *honjin* or Daimiyô's hotel. This was kept by an old man who evidently remembered well the days when the Daimiyôs in their glory used to frequent his house, for he could not have the slightest conversation with us without

[1] Although Japanese farmers are generally poor, a Kôshiû farmer was able recently to contribute 10,000 *yen* towards the restoration of a temple.

bowing his head to the floor and solemnly keeping it close thereto for a few seconds. He had a pretty little grand-child whom he was evidently endeavouring, and with some success, to train up in the way in which he thought he should go, for he made him serve us with tea and other refreshments, with profound salutations. Even an infant who could hardly walk was brought in and bade to do obeisance.

The village of Shimo-no-suwa is famous for its hot springs. It rests on a gentle slope at a short distance from lake Suwa, towards which the principal streets run. The lake itself is about five miles in circumference, and, although shallow, presents, when viewed from the village, a picturesque appearance, on account of the mountains that rise close to its edge. We took a sail upon its surface in a singularly primitive boat, seemingly merely the trunk of a tree hollowed out. Large numbers of dragon flies of immense size were flitting over the surface of the water. The *yadoya* in which we stayed was built right over a stream of hot sulphurous water, which flowed into a bath sunk into the floor of the *daidokoro*. On the afternoon of the day on which we had arrived, we were crossing this floor on our way out to see some of the sights of the place, when we heard a salutation from the bath. There was mine hostess bathing; but not on that

account prevented from bowing out her guests with the usual words of courtesy!

Next morning we commenced to follow the Nakasendô. For some distance the road was level and bordered on the left by rich rice-fields that stretched over to the edge of the lake; but presently we

A RAINY DAY.
(*From a Japanese Painting.*)

began to ascend, at first gradually, but soon by a steep though good road, the pass of Shiwojiri. We commanded a very fine view of all but the whole extent of the lake, but, on account of the clouds that capped the hills, the cone of Fuji-san was not visible to enhance the scene. The pine-trees at the

top were reached in mist, which continued to cling around us as we descended along a winding road lined with shelving pines towards the village of Shiwojiri.

Rain was falling heavily as we entered this village, and the peasants whom we met were dressed in their *mino*,[1] *i.e.*, waterproof coats made of hemp or rushes, which give their wearers the amusing appearance of being thatched.

It was while resting at Shiwojiri that I was struck with the dress of the female peasantry of these mountains. It differs little or not at all from that of the men, as is natural enough, seeing that their work is often the same. They wear the same wide-sleeved coat with trousers closely fitting the calves and ankles, and on the head a broad sun-hat like an inverted basin. It is only those engaged in field-work that are thus attired; but such form a large proportion of the female population. Women were almost as often to be seen leading pack-horses, tilling the earth, and performing other agricultural

[1] A writer in *The Chrysanthemum* compares the Japanese *mino* with the Portuguese *palhoca*, which again Latouche in his *Travels in Portugal* regards as possibly the representative of the *toga viminalis* of the Romans, the toga made of twigs. The early intercourse of the Portuguese with Japan has left some traces in the country, as witness such words as *shabon* (soup), *birôdo* (velvet), and *kappa* (raincoat; but *mino* is a purely Japanese word, and it is therefore probable that the article it names is also indigenous. Did then the Portuguese get their *palhoca* from Japan? This is possible, although the name gives no such indication. The *mino*, although ludicrous rather than elegant, is light, airy, effectual as a waterproof, and very cheap.

labour, as men; and the latter having smooth or closely shaven faces, it was sometimes difficult to distinguish the sexes. The girl who attracted our notice at Shiwojiri was leading a pack-horse, when the sight of us brought her to a stand-still. There she stood absolutely motionless for several minutes, although my companion was all the time carefully sketching her, presenting, with her look of unsophisticated comeliness, her broad sun-hat, and the rest of her peasant costume, quite a study for an artist. She was certainly much better-looking than most of her sisters, among whom it was seldom that one saw a woman of even average beauty. The figures were ungainly, the faces fat, flabby, and red, or, in the case of older women, brown and wizened, and the number of squinting eyes was most distressing.

The transcendent beauty of our route of the next three days quite baffles description. A winding road, generally from 100 to 150 feet above the pools and rapids of a mountain stream; luxuriantly foliaged hills rising continuously from the river's bed, tier upon tier, until the far upper heights seemed almost to 'melt in the silent summer heaven'; the bendings of our route revealing similar meanderings in the course of the river, as it whirled in eddies round some rocky headland, or emerged with smooth green surface from beneath overhanging boughs, and

filling the horizon with more and still more profusely wooded mountains; rills of ice-cold water from the springs in the upper recesses issuing from the dingles by the road-side and leaping over the grey rocks to join the main river and in union with it keep their compact with the distant sea;—all luxuriating in the untrammelled bounties of nature came upon the mind with such overwhelming beauty, that anything like an adequate description is impossible. And then there were the villages at infrequent intervals with their shingle roofs covered Swiss-like with rows of stones, some perched on little plateaus high above the lower recesses of the valley, others on the river's brink. At morning, when one side of the deep valley was still in shadow and the dew-besprinkled verdure of the other glistened in the sunlight, there would be almost complete silence but for the subdued rush of the torrent below, until the sudden filling of the air with the ringing tones of insects would betoken that we were passing a temple grove. No 'tiniest bells on the garments of silence' were the notes of these as they pierced the air, some with long high-pitched tremolo that seemed to have a connection with the vibrations produced by the summer heat, and made one feel hot on hearing it, others with deprecatory diminuendo, others with gradually accelerated windings of some mainspring followed by its speedy collapse. No less like an

enchanted land did this region appear at high noon, when the dazzled eye looked far up to the subtile flush of life playing round those mysterious pine-depths nearest the sky, gazed on but seldom or never traversed by man. And when the empurpled peaks of the more heavenward heights and the deep shadows on the pools in the valley told that evening was come, the fairy spell seemed not broken, but, if possible, increased.

Nor did the scene lack human interest. The frugal industrious peasantry were driving their pack-horses to market, or bending beneath heavy bundles of wood or grain, or hard at work in the fields above the river, their light-heartedness ever and anon finding expression in wild snatches of minor song, which mingled with the natural music of the cascades and pinewoods. Then there were bands of white-robed pilgrims climbing slopes or resting in wayside tea-houses. We would often pass them, for they walked very slowly; but it would only be to overtake them again next morning, for though slow they were steady, and, albeit with numerous rests, kept up walking during a much greater part of the day than we did. We enter a picturesque village, as the children are trooping out of school. Charming children they are, merry without being boisterous, and as we pass, we have to answer the salutations of the whole school, as one by one they bow almost

double, and then, taking a good look at us, run home to tell their parents what they have seen.

At this height of from 2000 to 3000 feet above the sea, although the sun is hot, yet the air has not the oppressiveness so frequent on the plains. When we start, as we usually do, between six and seven A.M., the sun is not yet far above the horizon, and perhaps is shining only on one side of the valley, every leaf is fresh with dew, and the air is cool. So without much discomfort we accomplish the first five or six miles. Gradually the heat increases, leading us to stop at more of the wayside tea-houses, and inducing us to bathe our perspiring foreheads and quench our thirst at every other rill we pass. But then such water! Naturally iced far up in the mountain crevices, it has trickled down through the shady forests, and reaches us sometimes almost colder than it is safe to drink it. At length noon is approaching, and we are really tired and oppressively hot. But how delightful to throw off our shoes, stockings, and coats, and lie on the mats of a tasteful room, looking out upon a garden shimmering in the sunshine, with the gold-fish darting to and fro in its little lake, the butterflies flitting from flower to flower, and a great pine-forest rising almost sheer above it, the rich blue-shadowed folds stretching as far as the eye can reach, while the mild air plays about the temples, and the summer

flies buzz drowsily! It is worth while to get hot and fatigued in order to enjoy such a siesta. Then comes lunch, and soon thereafter our journey is resumed, until, having accomplished about twenty miles, more or less, we take up our quarters for the night. Our first concern is to see that the hot bath is ready, for the chances are that we are wet with perspiration, and possibly also somewhat dust-stained. The interested country people no doubt think this is our national costume we have on, when we enter their village with boots that have not been brushed since we left Tôkiyô, and our only other articles of dress, besides socks, a hat, shirt, and trousers, the shirt thrown very wide open at the neck. We laugh at the thought, and wonder what our friends at home would think if they saw us. Our dress, however, will compare favourably with that of the people around,—that is one comfort. We have a hot bath, Atkinson or I getting the first use of it, according as it is his turn or mine. A very hot bath it usually is, and I have generally to add à good supply of cold water before I can enter it. Then one foot is cautiously dipped in and hastily withdrawn, put in a little further and withdrawn, finally put in altogether, and the other having followed its example, I am soon plunged all over and steaming. A *nesan* calls and asks if the gentleman will 'have his honourable back rubbed

down ; but this service is declined with thanks. A cold sponging follows, and I take care to wash my perspiration-saturated handkerchiefs and hang them up, to be ready for next day. A light Japanese *kimono* makes a comfortable dressing-gown for the evening, and, unless the mosquitoes are very bad, I keep my feet bare. Supper is a very hybrid meal, Japanese and foreign dishes being curiously mixed, although the latter generally predominate; of course we eat it as nearly as possible in the Japanese style, squatting on the mats and using chop-sticks, but forks and spoons are generally brought out, to the great curiosity of mine host and his staff.

In the retrospect, these hills and valleys seem flooded with sunshine and happiness. But our travelling was not all pleasure ; the rose had its thorns. To be oppressed with the heat and perhaps also enervated through having been tempted to drink too much cold water would have been more endurable, if on reaching our destination we could have had a comfortable dinner, or (say) ham-and-egg tea. But such a luxury was not forthcoming. How we missed the pasturages of home and the tidy farm-houses where one could get new milk and fresh butter ! What visions arose of a tea-dinner in a Scotch parlour with its piles of pancakes and soda scones ! We could always, it is true, get eggs, and nowhere have I seen such beautiful rice as that of

Japan. With a bowlful of rice, we would beat the yolk of an egg, and, adding condensed milk and Californian jam, produce a very palatable pudding. Occasionally our 'boy' made curry. Then the changes were rung on corned beef, boiled mutton, roast beef, Liebig's extract of meat, and tinned soups of various kinds, and we had also tea and coffee. On paper it seems passable fare, but before long it became monotonous. Endless rice and tinned provisions had little to whet the appetite, when one was fatigued. And yet these were luxuries compared with the fare of the natives. One was led to feel compassion for these people and their few comforts. But they seemed quite happy, knowing of nothing better, and moreover seemed to thrive on what food they had.[1] Certainly they worked hard for their livelihood. In no country in the world is there more painstaking farming than in Japan; and, though the yield is generally good, often indeed most plentiful (as in the plain of Ôsaka, where two crops of rice are

[1] It has been a puzzle to more than one foreign scientist to know how the Japanese labourer can do so much work on the diet on which he subsists, for his staple, rice, is known to contain a comparatively small amount of the elements which give strength; and it is thought that the secret lies in his extensive use, in the form of sauce and otherwise, of the bean, the vegetable which comes nearest in chemical composition to animal food, containing as it does one-fifth of its weight in fat, and often two-fifths of nitrogenous matter.

raised every year, and forty to sixty bushels at one harvest are no uncommon yield for a single acre), the mass of the peasantry seem to have little more than the bare necessaries of life. There could be no greater mistake than to suppose that the land yields abundantly without much labour,[1] or that the people are indolent. In the summer, living much out of doors, the condition of these mountaineers, although void of all luxuries, seemed bright and free; but when the cold winter comes, we thought, it will take all their light-heartedness to keep them from repining. Then what do they know of the higher life? This was a painful thought. Of open vice

[1] Rice-culture, for example, is by no means an easy or pleasant work. The seeds having been soaked until almost sprouting, are sowed thickly in small flats of a quarter of an acre or less. These flats are flooded by night and left dry by day. At the base of the hills this flooding is readily effected, but in the middle of the plains it often involves much labour. For instance, an ingenious contrivance for raising water from one rice-flat into another of slightly higher level, consists of a small water-wheel of from six to eight inches in diameter, the floats of which a man keeps perpetually ascending, supporting himself meanwhile by holding on to a bamboo rail. When the grain has sprouted to a height of about three inches, the young shoots are pulled up and planted in little tufts at regular intervals of about a foot. Before this the ground has been thoroughly harrowed. Then there is the dirty work of manuring, as well as the weeding, to accomplish which it is necessary for the peasants to wade deep in the filthy slush. The rice grows in water until it is ripe, when it is left dry for the reaper. This water has generally a filthy scum on its surface, and gives off an odour more or less offensive, so that, except at harvest time, rice-fields are more attractive at a distance than close at hand.

there was hardly a trace; but, spite of the contentment and the thrift, the life was essentially an animal life, there was a lack of the life of Christ.

There were various discomforts which, in the retrospect, appear trifling, but which were sufficiently annoying at the time. Occasionally there was exasperating delay in the engagement of coolies or pack-horses, or in the loading or unloading of the baggage, as when, on reaching a village, we found that the *tsuun kuwaisha* was not there, but at a village a few miles further on, or, reaching the *kuwaisha*, were told that all the horses in the village were engaged, or, obtaining coolies or horses, were dissatisfied with their slow rate of progress. Even under the most favourable conditions, the constant necessity of packing and unpacking was a burden. Sitting and lying on the floor day after day became monotonous. At night the fleas were often distressing, and if the mosquitoes got in through the curtain, sleep fled; during the day, ants were sometimes annoying, and our siesta might be marred by swarms of flies, if not by more noxious intruders, such as wasps and hornets. In the higher altitudes, however, the mosquitoes at least were fewer and less troublesome. Altogether it must be confessed that, notwithstanding the glorious scenery, the fine climate, and the, for the East, remarkable hotel conveniences, travelling in Japan involves a

good deal of what is popularly known as 'roughing it.' Every day that increased our distance from Tôkiyô also reduced our bulk, and we soon began to count with interest the number of days that separated us from Kiyôto and our own mode of life.

The journey of three days, or about sixty miles, to which I have been more specially referring, was through the valleys of the Tamba-gawa and the Kiso-gawa,—up the former and down the latter, a watershed being crossed by the pass of Narai. Space forbids a detailed reference to the villages passed through, with their skins of bears, deer, and martens, or their wooden combs, or preserved flowers, or pictures drawn on thin wood-shavings,—all of which are among the articles of trade in this region. I can record only one or two incidents.

'What is your age?' I asked a pretty little girl, who had gracefully bowed to us just outside the village of Niyegawa. 'Cocoa nuts,' she replied with delightful frankness. The answer seemed so irrelevant that we could not forbear a laugh, although both of us knew that *kokonotsŭ* was the Japanese word for 'nine.'

'*Anata, konnichi wa*' (Good day, gentlemen). The speaker was a comely and well-dressed young woman who, like ourselves, was walking between Fukushima and Agematsu, in the Kiso-gawa valley. We were glad to enter into conversation, although

our meagre knowledge of Japanese could not carry us very far. The beauty of the country was commented upon, the fineness of the weather (a stock subject in Japan as elsewhere), and then we asked her if she belonged to this district. 'No,' she replied, 'my home is in the province of Yechizen, but I am at present staying in the Matsu-ya hotel in Agematsu. Will the gentlemen be so good as to patronize that house, and I will see that they receive every attention.' We expressed our gratification at such a prospect, and, leaving her resting at a wayside *chaya*, proceeded to Agematsu, where we duly sought out the Matsu-ya. But I regret to say that our fair friend did not appear, for what reason we never learned.

One evening a policeman came to see our passports, after we had retired to rest. We gave him the documents, but were not prepared for what followed. He deliberately began to copy them there and then in the light of the *andon* which stood just outside the mosquito curtain; and the process took him exactly an hour and a half! It was evident that he understood few or none of the complicated Chinese characters in which the government document was written, and he had therefore to make a slavish imitation of every line and curve.

Near Midono, in the Kiso-gawa valley, a most imposing hill caught my attention. It was covered

exclusively with tall conical cryptomerias, of wonderful symmetry and arranged with almost perfect regularity, so that the hill itself seemed a multiple of each of the trees that covered it. The shape of these, their dark colour, and the depths of truly Stygian gloom from which their peaked forms issued, combined to give the whole quite a funereal aspect.

Late in the afternoon of the 21st of July, we entered the village of Tsumagome, about four miles beyond Midono. Here, as elsewhere, there was no lack of large and substantial *yadoyas*, most of them with broad gable facing the street and gently sloping roof with far-overhanging eaves, while numerous pilgrims' flags and wooden signboards hung over the entrance, which, through the removal of the *shôji*, was the whole breadth of the building. We were traversing the street of the village and judging of the appearance of the different *yadoyas*, with the view of fixing upon one for night-quarters. The whole street had been paced, and the choice seemed to lie between two at the far end, standing opposite each other. But which to choose was the question, as their attractions appeared equal. An additional element of distraction was the conduct of the hostesses of the rival establishments. These women, each assisted by a *nesan*, were eagerly reciting the merits of their respective houses, and

trying all they could to coax us to come in. At length we resolved to give the preference to the prettier of the two hostesses, and, as we were both agreed that the one on the right was the prettier, we gave our patronage to her. Great was the mortification of the women of the other house, although they said nothing, and the delight of the people among whom we had come knew no bounds. They were almost painfully anxious to show every attention, and had quite a flush of gratification all the evening.

Near Ôï, in the province of Mino, and about eighty-five miles south-west of Shimonosuwa, we diverged from the Nakasendô along a pilgrims' road leading to Nagoya and the province of Ise. The route we had chosen to reach that city seemed little frequented; whether indeed it had ever before been traversed by foreigners was doubtful. At one of the villages more especially, we were received in a manner that savoured altogether of the old feudal times. Learning of our approach, the landlord of the *yadoya* advanced some distance to meet us, and, his politeness not permitting him to hold himself straight when in our presence, he approached in a somewhat crouching attitude, bowed to the ground on coming face to face with his guests, walked alongside in the same crouching posture, every answer being accompanied with a bow and a

deferential inhalation of breath, then, when his house was reached, he went through the usual touching of the mats with his forehead.

There is no need to dwell upon the aspect of the country between Ôï and Nagoya (forty-five miles). First came a succession of low hills, rocky and somewhat barren, then we descended into a wide and fruitful plain.

Nagoya is one of the handsomest cities in the empire. Its whole length is traversed by a long main street, running north and south. This is lined with substantial houses and handsome shops, and is said to continue without a break for a distance of ten miles, all of which, however, is not comprised within the limits of the city proper.

At the northern extremity of this street stands the castle of Nagoya, occupying with its ground almost one-fourth of the whole area covered by the city. It was built in 1610 A.D. for Yoshinawo, the first prince of the Tokugawa house in Owari, and the seventh son of Iyeyasu. Two hundred thousand men are said to have been employed in its erection, finishing their work in a few weeks. Although less amply protected than some of the other strongholds of Japan, Nagoya castle is remarkable for its beauty. Its main tower, conspicuous for many miles over the plain, is at its highest point about 240 feet above the moat; it has seven storeys, and

the extremities of its roof-ridge are ornamented with two immense gilt bronze fish. There is a well within the grounds calling for attention on account of the fact that its bottom is said to be covered with a sheet of gold. The castle domains are now occupied with a garrison of imperial troops. The house of Owari was one of the three branches of the house of Tokugawa, from which the Shôgun was chosen.

Many of the temples of Nagoya deserve a visit; but we pass on to some of the proofs of recent progress. Among these are to be noted the Normal School and the Hospital and Medical School. The former is a long low building with extensive wings and adorned with a low tower, from the top of which we obtained a fine view of the plain and the mountains which environ it, Tado-yama and Ibuki-yama rising to the west. We learned that about 200 students were in regular attendance, and the accommodation for them seemed ample and well arranged. Aichi Ken, we were also informed, contained 800 schools. The neatness of the Hospital and the excellence of its arrangements more than favourably impressed us; they have been carried out under the direction of the resident physician, an Austrian gentleman. The wards are of only one storey, and narrow and airy; and between the different wings, which are connected by covered

passages, tasteful little flower gardens are laid out. A Medical School with about twenty-five students is attached. The city also contains a Bank and several elementary schools. Its population is 114,000, making it the fourth among the cities of the empire.

The industry for which Nagoya and the whole of the province of Owari are celebrated, is the manufacture of porcelain ware, principally the transparent white with pattern in blue which is so justly admired. The neighbouring village of Seto gives its name to the ware, *setomono*, the production of which brought it into notice, and has among its present sights some massive *toro* (stone lamps) made of solid porcelain. In Nagoya there are several establishments where *cloisonné*-enamelling is carried on. We visited one of them, and witnessed the interesting process in its different stages,—the forming of the design with thin metal ribbons, the filling of the interstices with enamels of various colours, the numerous bakings, the final polishing, etc.

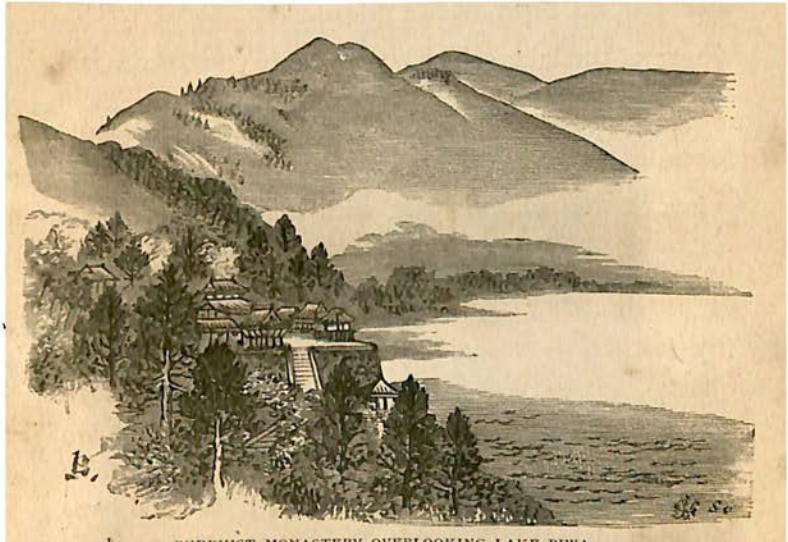
The long main street of Nagoya stretches to the seaport of Miya on the Tôkaidô. Here, in the temple of Atsuta, is treasured the sacred sword which is one of the three *regalia* of Japan. This sword is fabled to have belonged to the sun-goddess Amaterasu, from whom it was stolen by a serpent; but her brother Susanoö, god of the sea, recovered

it from the serpent, and placed it in a shrine on the spot where he stood. In the second century A.D., the hero-prince Yamato-dake obtained permission from his father the Mikado to use it against the eastern savages, and, returning in triumph, deposited it in the shrine of Atsuta, where it has ever since attracted the reverence of pilgrims.

One incident which occurred at Miya is too characteristic to be omitted. As we were resting in our *yadoya* after supper, a boy appeared with fans for sale. They were very pretty, and I bought a few, notably one with a brilliant scarlet design. After carrying this with me for a few days, I was unexpectedly and curiously led to abandon its use; for in whatever *chaya* or *yadoya* I brought it out of my pocket, I was sure to be assailed with such questions as,—'Was she a very pretty girl?' 'Were you not very sorry to leave her behind you?' 'Do you think the Japanese ladies as pretty as those of your own country?' etc. The fan, it seemed, was of the kind specially made to be presented to one's lady-love!

The town of Kuwana, celebrated for a peculiar kind of earthenware called *banko*, extremely thin and fragile and very much valued, lies at the mouth of the Kiso-gawa, seventeen miles S.W. of Nagoya. The Tôkaidô route thence to Kiyôto we must pass over very hurriedly. The coast-line is followed more

or less to Shiku (seven and a half miles beyond Yokkaichi[1] and fourteen beyond Kuwana), whence the mountains are gradually approached. Beyond the castle town of Kameyama, the lower spurs begin to encircle the road, and, when Seki is passed and Saka-no-shita reached, the traveller is in a



BUDDHIST MONASTERY OVERLOOKING LAKE BIWA.
(From a Japanese Painting).

region of picturesque wooded heights. Just above the last-mentioned town is the romantic winding pass of Sudzuka, which being overcome, gentle undulations lead to Tsuchiyama and Minakuchi.

[1] Steamers of the Mitsu Bishi Company sail regularly between Yokkachi and Yokohama.

Then follow in succession, a plain with a very sandy soil and bordered by mountains revealing many bare patches of sand and rock, a fertile region with tea plantations, glimpses of the southern stretches of lake Biwa and high hills beyond, the handsome bridge spanning the Uji-kawa at its effluence from the lake, the long town of Ôtsu on the southern shore of the lake, which stretches beyond headlands towards the distant mist-capped mountains, a sudden turn to the left through a defile along a road of excellent quality, a sight of a pagoda beyond the vista of the road, a plain with numerous buildings opening out, houses on both sides; and the traveller finds that he has reached Kiyôto.

ITINERARY.

	Ri	*Chô.*
Tôkiyô	0	0
Kôfu	37	0
Shimo-no-suwa	17	33
Ôi	34	2
Nagoya	18	17
Kiyôto	37	0
Total Distance .	144	16

or about 350 English miles.

CHAPTER XIII.

THREE CLASSIC CITIES.

Kiyôto:—The most Fascinating City in Japan—Its Situation and General Appearance—Striking Lights and Shades—Strangely Contradictory Traits of Character—Tasteful Houses and Costumes—Imperial Palace—Marvels of Art—Garden—Ancient Trees—Translation of an old Poem—Many Beautiful and Historical Resorts—Temples of Nishi Honguwanji—Spacious Hall—Exquisite Carving—A Service—Resemblance to Romanism—A Sermon—Abbot's Palace—Old Pavilion and Garden—Monastery of Chion-in—A Peaceful Retreat—Musical Passage—Immense Bell—Singing and Dancing Girls—The City as seen by Moonlight from Maruyama—'Unless you want me to become a Buddhist, let us away from this'—Educational Institutions—Industries. Ôsaka:—Founded by Jimmu Tennô—Of old the Capital—Imperial Self-Sacrifice—Castle—Immense Stones—Imperial Mint—Commerce—Wealth. Nara:—A Lovelorn Maiden—Deer Park—Daibutsu—Ancient Pine—Dolls—The Capital in the Eighth Century A.D.—Spirit of Old Japan—Poem—Buddhist Prayer Meeting—Garrulous *Nesans*—Peaceful Evening—Love Song. Hiyei-zan.

KIYÔTO is undoubtedly the most fascinating of all the cities of Japan. The fact that for twelve centuries it was the hallowed seat of the Emperors, adored as the Sons of Heaven, would alone surround it with no dim halo, even did it not present such exceptional charms of nature and of art.

With an air of elegant repose, it lies amid its environment of hills. Its main length is from north to south, thus corresponding with the valley, hemmed in on all sides except the south, in which it is situated. On the east its houses run up the glades and partly ascend the slopes of the wooded range of which the rounded Maru-yama is a prominent feature. It is from among the groves of these hills that the pagodas and roofs of some of the most celebrated temples in the empire picturesquely issue, —Kiyômidzu, Nishi Ôtani, San-jiu-san-gen-dô, Gion, Chion-in, Kurodani, and others. Broad stately avenues lead to several of them, notably Chion-in, on which alone a volume might be written. The appearance of the wooded spurs between and on which these sacred buildings lie, is picturesque in the extreme, the foliage for the most part dense and sombre, but exquisitely varied at points by the brilliant scarlet blossoms of the *lagerstramia Indica* or other flowering trees in the gardens connected with the sacred enclosures. The Japanese sometimes speak of the *lagerstramia Indica* as the laughing tree, and verily it seems to laugh like a gleesome maiden among these sedate old groves. From Kiyômidzŭ a beautiful panoramic view of the city is obtained, in which its general form can be aken in at a glance. It is observed that the western and northern sides are separated from the mountains

by some miles of level country. The white bed of the Kamo-gawa is seen to cut the city into two unequal portions, a western and an eastern, the former much the more extensive. The regularity of the lines of houses, especially beyond the river, shows that the streets run almost invariably at right angles to one another. In the west the white walls of the Nijô, or Shôgun's Castle, break the uniformity of brown dotted with white spots; more to the north the high roofs of the Goshô, or Emperor's Palace, emerge from amid dark foliage. The pagoda of Tôji in the south-west corner, and near it the roofs of the Honguwanji temples, the hexagonal shrine of Rokkakudô, and several other sacred edifices, rise conspicuously from the array of low buildings, and the whole scene is closed in by a wall of high hills. The streets, when more narrowly observed, are found to be as neat as they are regular, and seem in many respects but the expression in wood and plaster of the tidy, complacent, pleasure-loving disposition of the inhabitants. Indeed, this city has a peculiar and irresistible charm, whether we consider its romantic situation, its venerable associations, or the air of elegance and contentment which characterizes its people.

Kiyôto is at once a city of temples and a city of pleasure-haunts. It is a picture with striking lights and shades. Sunny hill-slopes contrast with

shadowy glades, silvery river-beds flash between dark woods of pine, cherry blossoms smile amid funereal evergreens. Such is nature's setting, and the gem is in keeping with it. Kiyôto has a tone of deep solemnity and yet of sparkling gaiety. The slow throbbing of the *basso-profondo* bell of Chion-in temple mingles with the rippling laughter of pleasure-seekers on the river, and the wailing music of the minstrels of the historic temple of Gion with the strumming of guitars in the music-schools of Gion street. On a summer evening we pass dimly lighted shrines, where monks are chanting psalms to Buddha, and, reaching one or another of the bridges, we find the river's course marked by thousands of paper lanterns, amid the picturesque light of which citizens of all ages are holding festival, seated on little platforms above the cool gurgling water.

In their character the Kiyôto citizens unite elements that are strangely contradictory. With no people in the empire is it so hard to drive a bargain. In buying, they will haggle for hours over a few cents; in selling, they will name the highest price which they think they can get, quite irrespective of what they mean to take, and it may require more than one long sitting to overcome their reluctance to make any abatement. Among their fellow-countrymen they have the reputation

of being the worst men of business and the most penurious householders in the empire. And yet nowhere even in Japan are there such persistent votaries of pleasure. Their city ever wears the guise of holiday-making. However economical their indoor life may be, there is no trace of this outside, either in the appearance of their houses or in that of their clothing. The houses are trim and tasteful, and the costumes of the people bright and elegant to a degree. The ladies wear their hair in a slightly different style from that of their Tôkiyô sisters, and their girdles are also differently arranged, being allowed to fall behind in two graceful flaps instead of being folded in one large bow. These, however, are inconsiderable variations; what is so noticeable is the money and care that have been expended on dress, and this not only by the fair sex, but by the men also. The citizens of Kiyôto carry a much larger proportion of their wealth on their backs than do those of Tôkiyô. Here, too, pretty women are more frequent; so that the handsome costumes are generally shown to advantage. And very little is seen of the European dress so prevalent among certain classes in the eastern capital. Kiyôto has both less wealth and more economy than Tôkiyô, but, at the same time, more outward display.

Historically the most interesting of the many

sights of Kiyôto is undoubtedly the Goshô, or Imperial Palace. This, through the kindness of the Governor, we had the privilege of visiting. It lies at the northern extremity of the city in a wooded park. Passing through a gateway, we found ourselves within the sacred precincts. Here it was that for more than a thousand years the Son of Heaven dwelt in divine seclusion,—the all but adored ruler of the empire of Japan, and yet seeing nothing of the world beyond these gardens and the encircling hills. Less than ten years before our visit, the British ambassador had nearly lost his life on venturing to enter these grounds and gaze upon the divine presence. But the visitor might now explore every recess of the gardens and buildings, not only without fear of molestation, but with every facility granted him by the polite custodians. At first sight the palace may be disappointing. Its external aspect differs in no essential respect from that of a Buddhist monastery. There are the same high curving roofs with wide eaves overshadowing long verandahs; and the gardens, although extremely picturesque, are not more so than many others, indeed not even equal to some, such as the Fukiage garden at Yedo castle. The most noticeable feature of their roofs is their thick shingling, which in the distance gives them almost the appearance of being thatched. But we proceed into the interior.

Having traversed some long passages, we found ourselves in the throne-room, a spacious apartment with a recess partitioned off opposite the main entrance. In this recess was the throne, before which sat two bronze Korean dogs, probably symbolical of the conquest of Korea by the Empress Jingô in the third century A.D. On the walls were two handsome oil paintings representing the present Emperor and Empress,—executed, we were told, by an Italian artist. There were also, lower down, portraits of thirty-two Chinese sages. Passing out of the throne-room, we were led along numerous passages and through many apartments looking out upon portions of the landscape garden. Among these were the ceremonial chamber, outside of which were two bamboo bushes, originally planted there to attract birds whose warblings might awake the Mikado early, and the Mikado's study, a room decorated with exquisitely painted screens, and commanding a more than usually picturesque view of the hillocks, lakes, bridges, lamps, and trained shrubbery of the garden. At length we were in his majesty's bedroom, the screens of which had been emblazoned with pictures of wild beasts, that evil spirits might be scared from the imperial presence. A small but gorgeous room adjoins this containing a cabinet in which is treasured the ball of rock-crystal, with fac-similes of the two other *regalia* of

Japan, the mirror and the sword, the originals of which are, as we have seen, respectively at the shrines of Ise and Atsuta. A spring room, a summer room, a room for ceremonial tea-drinking (*cha-no-yu*), a flower room, a wedding room, the empress's apartments, etc., etc., were duly visited, and the painting and illuminated screens admired so far as that was possible in a passing visit. Marvels of art the palace contains, but nothing that is not equalled or even surpassed in some of the Buddhist shrines of Kiyôto and in the matchless shrines of Nikkô. The present buildings date from only about a generation ago, when the palace succumbed to that great enemy of the Japanese, fire; but the grounds remain much as they have been for many centuries. In the court-yard before the throne-room are a cherry-tree and an orange-tree, said to have been planted (or at least to have had their ancestors planted) on the same spot by the Emperor Jito in the seventh century A.D. In the fairy-like garden with its wonderful art so exquisitely supplementing the natural charms of the green hills which rise above and beyond it, slumberous in the summer haze and hallowed with the memories of a millennium, one could imagine oneself transported far back from the commonplace nineteenth century into the mystical years of Old Japan, and hearing the poet sing :—

'Gentle is the rise of the hills,
Bearing hundreds of trees,
Pleasant is the murmur of the rapids,
As downward they rush.

'So long as in the spring-time
(When the nightingale comes and sings)
On the rocks brocade-like flowers blossom
Brightening the mountain foot:

So long as in the autumn
(When the stag calls to his mate)
The red leaves fall hither and thither
Wounded by the showers,
The heaven beclouding:

'For many thousand years
May his life be prolonged
To rule over all under heaven
In the great palace,
Destined to remain unchanged
For hundreds of ages.'[1]

But the Mikado has awoke from his dream. The chrysalis-like life of the Kiyôto palace has been ever abandoned. Mellowed with their mystic halo, those old days may have a charm; but 'say not that the former days were better than these.' A brighter day has dawned for Japan. 'Better fifty years of Europe than a cycle of Cathay.'

Leaving the hallowed precincts of the Goshô, whither shall we betake ourselves? Among the groves by the upper reaches of the river are many

[1] Translation from the Japanese by Mr W. G. Aston.

sequestered and historical resorts,—the Shintô temples of Kamo, in its noble English-like park, and Kitano, with its countless stone lamps and numerous mirrors, Kin-kaku-ji ('Gold-storeyed Temple') and Gin-kaku-ji ('Silver-storeyed Temple'), both originally pleasure-pavilions of the Shôguns, the former built by Yoshimitsu, third Ashikaga Shôgun, and the latter by Yoshimasa, the eight of the same line, Shugaku-in, further to the east and higher up, of old frequented by the Emperors. Then there are those temples half hidden amid the foliage of the hills on the east,—Kurodani with its pagoda and picturesque burial ground, Chion-in with its immense gateway and colossal roof, the long San-jiu-san-gen-dô, with its thousand idols each with forty arms, Nishi Ôtani and Megane Bashi ('Spectacle Bridge') over the lake where the citizens admire the lotus, Higashi-Ôtani, on the hillside above which is the tomb of Shinran Shônin, the founder of the Shin sect of Buddhists, Kiyômidzu, on the edge of a crag over which devotees were wont to fling themselves, with its three-storeyed pagoda, and some little distance lower down the five-storeyed pagoda of Yasaka. Other temples stand out from the wide expanse of houses, such as that of Tôji, the chief shrine of the Shingon sect of Buddhists founded by the great scholar Kôbô Daishi, Nishi Honguwanji and Higashi Honguwanji,

both centres of the Shin sect, and many others of less note. On all sides are attractions, to one half of which space will not permit even a reference. We can dwell on only one or two.

The buildings of the temples of Nishi Honguwanji lie near the southern extremity of the city. The Shin or Monto sect, to which all the Honguwanji temples belong, is, as we have already seen, the most enlightened, as well as the most popular and wealthy, of the thirty-five denominations into which Japanese Buddhists are divided. Celibacy is not enforced upon the clergy, and preaching is cultivated more than among the other Buddhist sects. The Honguwanji temples are, accordingly, remarkable both for their size and for their accessible situations. Those which we are now visiting are two in number, one dedicated to Amida Buddha, and called Amida-dô, the other dedicated to the founder of the sect, and called Kaisan-dô. Both are magnificent specimens of architecture in wood. The Amida-dô is slightly the larger of the two, and to this we confine our attention. We are at once struck with the vast and seemingly disproportionate roof—the ridge quite equal to a considerable garden wall, the outspreading eaves casting a solemn shade on the verandahs and nearer precincts. A closer view shows the woodwork to be uncoloured, but most artistically carved with representations of dragons, birds, and flowers.

We take off our shoes, and enter a spacious hall, laid, like all Japanese houses, with clean, soft, closely fitting mats, and capable of containing perhaps two thousand persons. The ceiling is flat, tastefully laqueated, and supported by two rows of massive cylindrical pillars of plain wood. Immediately underneath it, the walls are enriched with brilliantly coloured carvings of angels with harps, flutes, guitars, etc., as well as of various birds and flowers characteristic of Japan. The side opposite the entrance has three recesses, the middle one of which contains the high altar. This has very much the effect of an altar in a Romish church. It is surmounted by a neatly carved gilt image of Amida Buddha standing on a lotus, which, in the uncertain light, might at first be mistaken for a crucifix. In the adjoining recesses are portraits of eight saints, with haloes round their heads—the seven fathers of the faith (two Indian, three Chinese, and two Japanese), and Shôtoku Daishi, the prince who was the chief promoter of Buddhism on its introduction from Korea in the sixth century A.D. Several magnificent bronze lamps hang from various parts of the roof. The air is scented with incense. The worshippers assemble, and, squatting on the mats, begin, with heads bowed upon the floor towards the altar, to mutter, in a childishly beseeching tone, the canonical, but to them only vaguely intelligible prayer, '*Namu, namu,*

Amida Butsu' (Hail, Amida Buddha). Some gorgeously gilt and painted shutters are slid open, and there enter the officiating priests, with their shaven heads and variously coloured robes and academic hoods, followed by a procession of acolytes in black. Squatting in front of the altar, they begin a Gregorian-like chant, the weird strains of which are at intervals varied with the ring of a bell. Then offerings are, with due ceremony, laid on the altar. Almost everything in the ritual reminds us of a Roman Catholic service. Judged from external appearances alone, this religion might be Romanism orientalized.

In a plainer hall adjoining the main building, we find a meeting more suggestive of Protestantism. From a desk on a slightly raised platform, a priest in black, with a coloured hood hanging across his shoulders, is preaching to an attentive congregation. His squatting attitude does not admit of very much action; but in his right hand he holds a fan, with which he raps sharply on the desk when he desires to enforce a point.

Beside the temple is the Abbot's Palace, some of the rooms in which more than rival the handsomest apartments in the Imperial Palace. The reception hall, reserved for special assemblies, has at one end a daïs for my lord the Abbot, partitioned off from the rest of the room. This hall communicates, by means of sliding screens, with two ante-chambers,

one immediately adjoining and of slightly lower level, and the other beyond this and of lower level still. Into the reception hall none but men of high rank were admitted, and inferior suppliants or messengers took their place in the nearer or more remote ante-chamber according to their social position. It thus sometimes happened that a humble visitor had to address the seated ecclesiastic from a distance of thirty feet and at a level lower by two steps. It were vain to attempt to describe the decorations of these rooms,—the exquisite sliding screens with their highly artistic representations of pine-trees and storks, snowy branches, sago palms, bamboos, etc., etc., and their wealth of gilding; the carved and trellissed panels, with their open arabesques representing the *wistaria* drooping amid dainty lattice-work, pheasants flying amid leaves, wild geese soaring through clouds, etc., and the laqueated ceilings so brilliantly and yet so tastefully coloured. The reception hall is naturally the most magnificent, the decorations reaching their height of perfection around the daïs, with its lacquered shelves, picture recesses, and sliding shutters hung with silk tassels. In the anterooms the prevailing colours are amber and gold, with here and there a bright spot of blue or emerald.

Adjoining the Abbot's Palace is a small but marvellously complete landscape garden with a three-storeyed pavilion rising above it. This

pavilion was built by Taikô Sama (Hideyoshi) as his summer resort at Juraku, where it was once honoured by a visit from the Mikado himself, and was bequeathed by the warrior to the monastery of Nishi Honguwanji and transported to its present site. The walls and shingle roof are grey with age, and within, venerable written tablets hang in dingy frames, the *kakemonos* and screen-paintings are dim, and the bath which Hideyoshi is said to have used likewise testifies to the antiquity of the pile. In one of the upper rooms is shown a piece of precious wood specially brought from China to be used in the construction of the building. A fine view is commanded from the uppermost storey, of the roofs of the city, the wooded spurs on its farther side, and, highest of the environing hills, the sacred mountain Hiyei-zan.

The monastery of Chion-in belongs to the Jôdo sect of Buddhists, that to which the house of Tokugawa belonged. The main oratory is less lofty, but otherwise even more spacious, than that of Nishi Honguwanji, and its situation among the groves of Maruyama makes it even more impressive. The one gable is turned towards the hill-slope, and the other looks out upon the city from behind arms of pine and other trees. The boom of the great bell at intervals throughout the day seems to shake the whole valley. The gateway at the head of the

spacious avenue which connects the sacred grounds with the city is the most massive in the empire. It is of two storeys, with a curving tiled roof over each: the material is, of course, wood, but the wood, as at Nishi Honguwanji, is absolutely plain; the massive columns are beautifully rounded, and beneath the eaves are multitudes of tastefully interlacing and overlapping beams, but all wear the impressive grey with which age has coloured them. The interior of the upper storey is, however, richly decorated, and contains images of the goddess Kuwan-on with two attendants and eight other sacred personages haloed with rings of bronze.

The courts of the Honguwanji temples are ceaselessly thronged with worshippers; but here there is, except at certain hours, almost perfect silence. As we pass under the gateway and emerge upon the broad terrace on which the monastery stands, there is no sound but the solemn minstrelsy of insects and the other slumberous sounds of a summer noon, while the motionless pine-trees throw their soft shadows on the paved pathways, and, although the glare rests on the wide expanse of the fluted roof, the interior of the shrine lies in twilight. It seems a retreat of perfect peace, where one might dream away into the endless rest of Nirvâna.

This monastery is said to be 700 years old.

Below the eaves is pointed out an umbrella left there by mistake by one of the original workmen! The various oratories and other apartments might tempt us to linger over them, as they are both historically and artistically interesting; but we can only mention the chief shrine dedicated to Genku Daishi, the founder of the Jôdo sect, with its large bronze lotuses and other flowers, and its gilt tablets superscribed with moral precepts, the musical passage connecting this with the shrine of Amida Buddha,—musical, for with each tread it sends forth a warbling sound, the old screens 700 years old brought from the palace at Nara, the oratories of the Mikado, the Kôgô, and the fifteenth Shôgun of the Tokugawa line, all exquisitely decorated, the sixteen *rakkan* chambers containing specimens of the handwriting of various Buddhist saints, notably that of Genku Daishi, and the picturesque garden with its miniature lake. The bell hangs in a low tower on the opposite side of the court from the entrance to the great oratory, its lip within six or seven feet of the ground. It is eighteen feet high, ten inches thick, and weighs upwards of seventy tons. Like all Japanese bells, it is sounded by means of a wooden beam swung horizontally, which is brought to bear on its outer surface like a battering-ram.

Merry-making is quite a business with the sunny

Kiyôto citizens. Nothing could better indicate this than the fact that out of a population of 290,000 there are upwards of 2000 *geisha*, or professional singing and dancing girls. Without two or three of these attractive maidens no festivity would be complete. They sometimes come of good families, and must not be confounded with Cyprians, although their calling often leads them into mild dissipation and the keeping of untimely hours. They form a sort of guild, possessing in common four schools, where they are taught not only music and drawing, but also arithmetic, embroidery, the branches of an elementary education, and all household duties. These schools are supported by contributions from hotels, and attendance is compulsory. The more expert and attractive sometimes accumulate a little property, but the majority, at least those of them who remain unmarried, generally sink into poverty and early graves.

I have already referred to the gay aspect of the Kiyôto streets, and especially to the fairy-like scene presented by the river on summer evenings. Our hotel was on the slope of Maru-yama, adjoining the grounds of Chion-in, and on moonlit evenings the view, over the tree-tops, of the city and the phantom-like hills beyond was marvellously picturesque. Amid the lavender moonlight, ruddy globes marked the courses of the principal streets, and, clustered

more thickly, the river's bed where the citizens were holding festival. Through the dappled avenue, past the temple of Gion, down the steps into Gion street, where many of the houses are sounding with the music and singing of *geishas*, into a street lined with booths, and theatres, and shows of all kinds, then into a quieter street, when suddenly we both pause. 'What is that?' Through the calm air comes a sound of voices chanting in chorus, voices differing in pitch but weirdly harmonizing, then a clear-toned bell strikes thrillingly in concord with the intonations. A few yards off the street is a small Buddhist temple dimly lit, and it is from here that the voices come. We walk up the paved passage, ascend the steps to the verandah, and enter. On the floor in front of a massive gilt image of Buddha squat three monks with books on little tables before them, one having also beside him a bell, which at regular intervals he strikes with a hammer. In the 'dim religious light' the great image sits with its look of serenity, and below it the three worshippers are almost equally still, looking to neither right nor left, but continuing their impressive chant, all following the same words and cadences (which much resemble the Ambrosian and early Gregorian tones), yet each chanting the strain in the key which best suits the pitch of his own voice. We stood for a time quite fascinated. At length my companion said, 'Unless you want me

to become a Buddhist, let us away from this.' And I think likewise.

Among the many educational institutions of Kiyôto are an English School, a Female Normal School, and a Christian Theological School. But on these it is unnecessary to dwell after what has been said of the corresponding institutions in Tôkiyô and other cities. In the Christian school, general scientific instruction, as well as that which is purely theological, is given. The staff consists of Mr Joseph Niishima and several American missionaries. Mr Niishima is a gentleman of singular devotion and thorough culture, and is one of the chief powers for good in the young church of Japan. Would that there were more of his fellow-countrymen who had profited like him from their contact with the civilization of the West!

The principal industries of Kiyôto are the manufacture of silk and silk brocades, embroideries, and porcelain (of which there are two leading kinds, the yellow crackled Awata ware, and the clear white Kiyômidzu or Kanzan ware), bronze and copper casting, and enamelling on porcelain and metal. In all of these there is displayed extraordinary artistic skill, as the world knows from the many specimens which have left the country. The local government have established an industrial department, the Kuwan-

giyoba, for the encouragement of the industrial arts.[1]

A railway, as already noted in a previous chapter, runs from Kiyôto to Ôsaka, thirty miles distant on the coast of the Inland Sea, and thence twenty miles north-westward to the port of Hiyôgo with its suburb Kôbe.

Ôsaka has had a long and eventful history.[2] Its founder, tradition says, was none other than Jimmu Tennô himself, the first Mikado of Japan. Sailing from the province of Hiuga in Kiushiû, the island upon which, as we have seen, the Mikado's divine ancestors descended, Jimmu came to anchor off the site of the present city of Ôsaka, and the heavy surf dealing roughly with his ships, he named the place Nami-haya, which means, 'The waves are boisterous.' A later name was Nami-hana, *i.e.*, 'Wave-flowers,' afterwards corrupted to Naniwa, and by this the city was known until about the year 1492,

[1] This has the following branches: (1) an experimental gardening department; (2) a shoe manufactory; (3) a weaving factory, where silk and other fabrics are woven, chiefly in foreign looms; (4) a physical and chemical branch, where is promoted and taught the manufacture of chemicals, soap, effervescing drinks, *cloisonné* ware, porcelain, as well as dyeing on foreign methods; (5) a female industrial school; (6) an experimental farm; (7) a branch for the multiplication of silk-worms; (8) a pauper industrial department; (9) a street-sweeping department; (10) a paper manufactory; and a museum is in course of formation.

[2] I am here indebted to a paper on Ôsaka by the Rev. J. Summers.

when Ôsaka came into use. The first Mikado who held his court at Naniwa was the warrior Ôjin,[1] son of Jingô, the empress who conquered Korea, and afterwards deified as Hachiman, god of war. This was about 270 A.D.

Chief among the sights of Ôsaka is its castle. This was built by Hideyoshi in 1585, on the site of an ancient Buddhist monastery of the Shin sect.

[1] A interesting story is told of Ôjin's son and successor Nintoku, who was fond of Naniwa, and built a palace on the eminence where now stands the Shintô temple of Gôdzu. The incidents connected with this emperor's accession are romantic. He had an elder brother Waka, who was the heir to the throne, but who refused the imperial dignity, on the ground that he was stupid, while Nintoku was wise. Nintoku, however, would not deprive his brother of his legal right, and the country was for three years without an emperor. The outcome was that Waku committed suicide, and Nintoku was thus obliged to ascend the throne. But the story which I was about to tell is this. One day, Nintoku, on viewing the houses below his palace, was surprised that no smoke was issuing from them. At once gathering that his people were in want, he proclaimed a general exemption from the land-tax for three years. About the end of that time the Empress was complaining of his poverty, and in proof pointed to his thread-bare clothing, and to the roof of his palace, which was letting in the rain. 'No,' he answered, 'I am rich,' and to show his meaning, he bade her look upon the roofs of his people's houses, from which the smoke was rising in token that they were well-to-do. Hence came the ballad,—

Takaki ya ni
Noborite mireba
Kemuri tatsu
Tami no kamado mo
Nigiwai ni keri.

which has been thus rendered :—'As I look from the high roofs, I see the smoke rising, and I know that my people are rejoicing at their pots aboiling.'

The great keep of seven storeys has been destroyed, but several of the watch-towers remain, standing out picturesquely above the dark stone-embanked moats and against the distant wall of mountains. The castle domains are about two and a half miles in circumference. Some of the blocks of granite which compose the walls and bastions measure twenty to forty-two feet in length, by fifteen to twenty in width, and six or eight in thickness. How these were ever put in position is a mystery, even supposing, as has been done, that they were quarried on the spot. Ôsaka castle, although smaller than that of Yedo, is the strongest of the many fortifications of Japan. Even yet it would be impregnable against any but the heaviest artillery, and under good engineers might for long resist any foreign power.

Of the modern institutions the most noteworthy is the Imperial Mint. This has all its arrangements on the most approved principles, and is both larger and better equipped than the Royal Mint in London.[1]

[1] During the year ending June, 1879, there were coined 92,073 gold pieces, to the value of £92,073; 5,008,241 silver pieces, to the value of £415,391; 83,233,809 copper pieces, to the value of £686,911;—in all 88,424,123 pieces, of the value of £1,194,375. The total value of coins struck at the Mint from the commencement until 30th June, 1879, was £17,255,823. During the year referred to, 89 ingots of refined gold were supplied from the Mint to the Imperial Government, the whole number supplied during the work-

In the old days Ôsaka was the residence of the wealthy merchants who supplied the Daimiyôs with money for their revenue-rice. And its former greatness clings to it. It is still the chief centre of wealth and business in the empire, and, with its 400,000 souls, is for population surpassed only by Tôkiyô. One cannot be long in the streets without noticing their air of substantiality, as well as the activity of the thriving citizens. Although narrower, the streets struck me as on the average better built than those of Tôkiyô. The canals, with their countless bridges, are impressive; of these there are two main ones, running north and south, and eight

ing of the institution being 390, besides 10 of refined silver, aggregating in value about £809,943. The total number of *employés* in the Mint was in June, 1879, 607 men, of whom 118 were officers and 489 were workmen and servants. With the exception of two British officers, the whole staff was Japanese. The following are the total receipts and expenditures of the Mint up to June 1879:—

RECEIPTS.

Mint Proper	£1,308,391
Refining	75,534
Sulphuric Acid Works	97,951
Total	£1,481,876

EXPENDITURES.

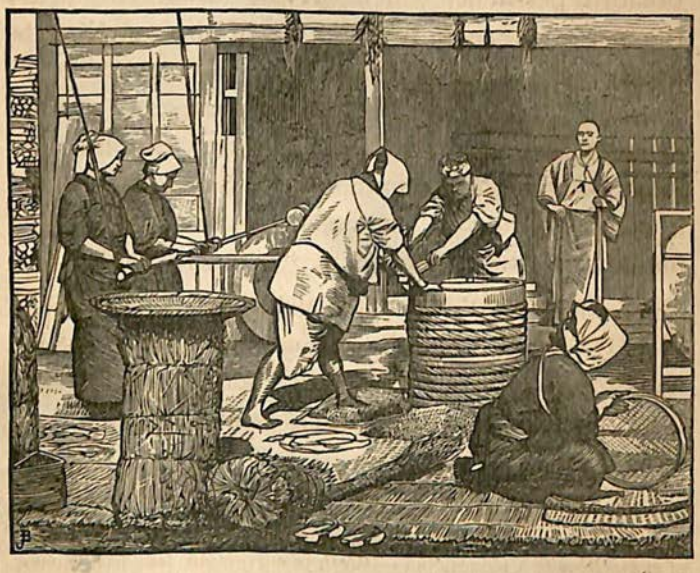
Mint Proper	£657,956
Refining	52,098
Sulphuric Acid Works	68,569
	£778,623

The machinery used is French, German, and English. Some of the exqusitely balanced scales in use have been made at the Mint.

smaller ones cutting the former at right angles,—all busy scenes of commerce and trade. Several of the bridges are of iron, notably the suspension bridge which lies in the line of the principal thoroughfare. The new City Chambers near Yamaguchi are pretentious, with their dome and their colonnade fronted by a broad flight of steps leading down to one of the canals. The Foreign Concession at Yamaguchi is neatly laid out, and presents a more attractive appearance than Tsukiji in Tôkiyô; the foreign residents number only a few dozen. Close to this are the quays, from which numerous steamers run to the various ports of the Inland Sea, Shikoku, etc. The building of junks, as well as of ships of European model is carried on extensively. Other centres of industry are the cotton thread manufactory and the arsenal with its 1100 workmen. Among the educational institutions are the Semmon Gaku, or College of Literature and Science, and the English School. In both of these the instruction is partly given by foreigners: the former is under the Imperial Department of Education; the latter is connected with the local government.

One afternoon saw us in an upper chamber in Nara, commanding a pretty view of a little lake with one or two rest-houses on its banks and a pagoda overlooking it, while the background consisted of the roofs of a few of the houses of the town, and

above these the finely wooded hill of Mikasa-yama. This lake is called Sarusawa, and has a romantic story connected it. There was a beautiful maiden at the imperial court, so runs the legend, called Uneme, who was wooed by many of the courtiers,



PEASANTS AT WORK.
(*From a Photograph*).

but rejected all their suits, because she was in love with the Mikado himself. The latter had pity on her for a while, but afterwards neglected her, whereupon, heart-broken, she drowned herself in the lake of Sarusawa. On the bank still droops the willow

on which she hung her gown before making the fatal plunge. Grieved at what had happened, the Mikado built a small temple, and, naming it Uneme no Miya, dedicated it for ever to her lovelorn spirit. It was also on the bank of this lake that there issued the dreadful pestilence which led the Mikado to order the performance, in propitiation of the angry gods, of the first theatrical dance.

Space forbids detailed reference to the shrines of Nara and their many traditions. But mention must be made of the immense Daibutsŭ, the largest in the empire;[1] of the enormous Buddhist temple founded in 710, destroyed by fire in 878, rebuilt and burnt a second time, rebuilt again, and finally burnt in 1717; of the temple of Kuwan-on with the innumerable bronze lanterns suspended from its ceiling; of the bronze deer which serves as a fountain

[1] The image has the following dimensions:—Height, fifty-three feet, or seven feet more than that of the Kamakura Daibutsu; length of face, sixteen feet; breadth of face, nine feet five inches; length of eyes, three feet nine inches; length of ears, eight feet five inches, etc. It is in a sitting posture, the right hand raised with the palm turned outwards, the left hand resting on the knee with the palm upwards and the fingers slightly raised. The face is blackish and extremely ugly with its puffed-out cheeks and broad nostrils. This Daibutsu produces an altogether different impression from that of Kamakura. It is repulsive, while the other is attractive. Looking at the calm benignity of the Kamakura image, one forgets the purpose to which it has been devoted; but the Nara image, with its hideous face and false proportions, suggests only idolatry and heathenism.

near the Shintô temple of Kagura ; of the vast pine-tree with its spreading branches supported on poles, said to have been planted in the ninth century A.D. by Kôbu Daishi ; of the curious old tree-trunk with five species other than its own growing upon it, viz., camellia, cherry, nandina, wistaria, and another creeper ; of the magnificent English-lake park, enlivened by deer, in which most of the temples lie ; of the shops for the sale of *Nara ningiyô* (Nara dolls), representing characters in the mediæval lyric drama called *nô ;* of the cutlers, often surrounded by groups of pilgrims to whom they are giving marvellous accounts of the keenness of the swords and knives which they have for sale.

Nara, then called Nantô, was the capital of Japan from 709 to 784 A.D. Although noteworthy chiefly on account of its venerable traditions, it is still a thriving town with a population of about 21,000. It is situated near the northern extremity of the most classical province in the empire, that of Yamato, about twenty miles W. of Ôsaka, and thirty S.S.W. of Kiyôto. Yamato, the literal meaning of which is said to be 'mild,' 'peaceful,' is a name often, especially in poetry, applied to the whole empire. *Yamato-damashii* means the spirit of old Japan, the spirit of true patriotism and self-sacrifice. The *Yamato kotoba* (Yamato language) is the pure language of Japan as it existed before

the introduction into it of Chinese roots, a most mellifluous tongue with a quaintly pretty poetical literature, much of which Mr B. H. Chamberlain has so attractively brought before our notice in his recent work on *The Classical Poetry of the Japanese.* The following is one of Mr Chamberlain's translations which may appropriately be quoted here:—

'And so I trusted, that till old and hoary
The heav'ns and earth should on each other fall,
Nara might sparkle with perennial glory
And Nara's palace hold the Lord of all.

'But Nara too must yield, as yield all mortals,
To the great King's inscrutable commands:
Her beauty fades; the court deserts her portals,
Like birds of passage seeking other lands.

'Here in these streets, where high-born throngs advancing,
And neighing steeds erst made the heav'ns resound,
No step is heard, no chargers more are prancing,
Sad desolation covers all the ground.'

But although Nara's imperial glory is a thing of the past, much prosperity is still left to her. It was by no means a scene of desolation that surrounded us in our hotel in the evening. As we sat on the mats at supper, we had a serenade in the shape of a Buddhist service in full operation in the next apart-

ment. Half-a-dozen or more pilgrims were squatted in front of a sacred *kakemono*, and all chanting at once in a loud voice and counting their beads, while their leader kept striking a bell in quick time. As the daylight waned, it was most delightful to sit on the verandah in the mild air and watch the red lanterns coming out one by one on and near the margin of the lake. While we were there, two of the *nesans* came and plied us with the usual questions,—what country we belonged to, how far off it was, and how long it took us to sail from it to Japan, how old we were, how many wives we had, and were they pretty—followed by a smiling look of incredulity when we answered that we were both bachelors, and so on. But at length the amusing but garrulous *nesans* returned to their work, and we were left to admire the little lake with its reflections of the lights on its banks, and the five-storeyed pagoda on the grassy mound above it, and the dark mass of Mikasa-yama beyond the roofs of the town. It was a peaceful summer scene, its main features little different from those which rose before the poet (perhaps the Mikado lamenting the death of the fair Uneme), when he sang :—

'Oft in the misty Spring
The vapours roll o'er Mount Mikasa's crest,
While pausing not to rest,
The birds each morn with plaintive notes do sing.

Like to the mists of Spring
My heart is rent ; for, like the song of birds,
Still unanswered ring
The tender accents of my passionate words.
I call her ev'ry day
Till daylight fades away ;
I call her every night
Till dawn restores the light ;—
But my fond pray'rs are all too weak to bring
My darling back to sight.'[1]

It is pleasant thus to linger on the verandah and watch these classic scenes fading from view, and mark the lights coming forth one by one, and listen to the intermittent hum of voices. But facts must be faced. There can be no doubt that for some time the mosquitoes have been becoming troublesome, and it may be wise to get under cover of the green curtain, even although it has the usual musty smell. Moreover, we are somewhat tired after our travelling (even sitting in a *jin-riki-sha* is fatiguing) and our sight-seeing, and there is some chance of sleep, as the pilgrims have ceased their dinful service. So once more we resign ourselves to sleep, with the yellow light of the *andon* glimmering beyond the green curtain, the mosquitoes humming viciously with disappointed vengeance, and the frogs croaking on the margin of the lake so loudly and ceaselessly as well-nigh to drown the song of the cicada.

[1] Mr Chamberlain's translation.

Let us change the scene to the sacred and historic mountain Hiyei-zan, which stands about six miles to the north-east of Kiyôto. Of the famous Buddhist monasteries of Yenriyakuji, which slumber amid the groves of Hiyei-zan, space will not permit more than the mention, although it might be interesting to recount some of the incidents in their important, and sometimes far from peaceful, history. Let us confine our attention to the view obtained from the mountain, which is about 2700 feet above the plain and 3000 above sea-level.

It was a brilliant summer forenoon, when, having penetrated the recesses of the sacred groves and climbed a steep grassy slope, we stood beside the little granite dome that marks the summit, in command of a panoramic view of the sublimest description. On the north, the whole extent of lake Biwa (the 'Lyre Lake'), 'with promontory, creek and bay,' lay calmly stretched for fifty miles to a dark mountain barrier. In the foreground its waters were overlooked by hills of the most luxuriant dark green, and its blue sheet was broken at intervals by white sails. To the east of these hills a shoulder of the mountain obscured a small portion of the lake, which, when it again appeared, was much narrower, and margined on the further side by a flat fertile shore, behind which the sand-downs traversed by Tôkaidô rolled away to the hills on the horizon.

Appearing right below us at the southern extremity of the lake were the thickly clustering houses of Ôtsŭ; a little steamer was entering the harbour. Then to the south followed wrinkled hills, until the plain of Kiyôto came into view, with the city lying at full length, an oblong mass of brown varied with white in a green setting. The two tributaries of the Kamo-gawa could be followed until they met at the city's northern extremity and then united into one stream, the yellow channel of which clearly but unequally bisected the area of houses. Numerous white spots indicated those buildings whose walls were plastered, one, long and horizontal, being evidently the Shôgun's castle; and a space of thick wooding near the northern boundary marked what was at one time deemed the most sacred spot in all Japan, the secluded seat of the Son of Heaven. Cloud-shadows were slowly creeping over the plain, which became less and less distinct, until it almost merged with the faint surface of the distant sea. To the west, hills beyond hills rolled away to the horizon like an ocean of billows.

That man may have seemed a monomaniac who day after day ascended Hiyei-zan, and, straining his eyes to the eastward, hoped for a glimpse of Fuji-san, 150 miles distant; but it is said that after many a disappointment his enthusiasm was rewarded.

Beneath him lay the great sheet of lake Biwa, and far off on the eastern horizon loomed the summit of the sacred mountain which, tradition says, rose on the same night as that which saw the lake sink. We envy him his feelings at that moment.

Such is the romantic region in which for so many centuries lay secluded this venerable city of Japan, destined, let us hope, to be yet encircled in the minds of men with an even brighter halo than that which, in the days of the nation's childhood, the presence of the Son of Heaven threw around her. May the pearl become still worthier of its setting, for fair as any dream of elfinland are these sunny hills and shadowy glades.

CHAPTER XIV.

MOUNTAIN AND FLOOD.

'Thither the rainbow comes; the cloud,
And mists that spread the flying shroud;
And sunbeams, and the sounding blast,
That, if it could, would hurry past,
But those enormous barriers hold it fast.'

The Vast Solitudes of Hida—Savage Grandeur—Benighted—Geological Formation of Hida-Shinano Range—View from Yatsu-gadake—Suggestion of the Yosemité Valley—An Arcadian Scene—Wild Flowers—Larks—Silkworms—Mosquitoes—Thunder-storm—A Perilous Ascent—An Unexpected Chasm—Bewilderment—Two Namesakes—Our Pack-horse falls into a Valley—A Sacred Portal—Exaggerated Report—Hornets—Sequestered Glens—Out of the World—Lack of Curiosity—Mistaken for Japanese Officials—Ludicrous Surprise—Primitive Quarters—Miraculous Plums—An Inquisitive Schoolmaster—High Roofs—Snowed up—Our Foot-gear—Stemming the Current—Our 'Boy' and his Watch—A Natural Cathedral—Primitive Night-quarters—A Scramble—Warning—Blooming Prairie—The *Murodô* of Haku-san—View from Haku-san—Comfort and Hospitality—The Hokurokudô—'Ticklish Work'—'The Devil's Castle'—A Workshop of Nature—A Basket Ferry—A Primitive Hydropathic—An Unconventional Meeting—Solfataras on Tate-yama Marvellous View—Forced Marches.

IT is amid the giant heights which on three sides wall in the secluded province of Hida, that the sub-

limest mountain scenery of Japan is to be found. The eastern border of Hida is about 140 miles west of Tôkiyô, and its western comes within 25 miles of the Sea of Japan. Until recently, its mountain fastnesses were a charmed circle within a charmed circle, isolated by nature much as the whole empire was isolated by man. Even yet, there are few Japanese who know much of its vast solitudes, while the foreigners who in summer tours have strayed into their midst might almost be numbered on the fingers. Here we have the usual wealth of exquisite greenery; but the forests are not only redolent with pine, but (what surprises as much as it delights one whose travels have hitherto been confined to the lower altitudes of Japan) they are wakeful with the songs of the cuckoo, the lark, and the *uguisu*, or Japanese nightingale; while above and amid all this are bleak ridges with great snow-slopes even in summer, when the last trace of snow has melted off Fuji-san, savage gorges whose sheer walls of bare rock reëcho thundering torrents at their base and are overleapt by others sometimes 200 or 300 feet at a bound, passes recalling the bleakēst in the Scottish Highlands, and grand views of mountain-land suggesting similar scenes in the Swiss Alps,—a world of solitary heights, whose recesses even in summer contain no collection of huts worthy the name of village, and in winter

are left by man to the unlimited sway of Nature.[1]

It was in July, 1878, that I first betook myself thither. It might be interesting to relate how my companion and I, leaving the town of Ômachi in Shinano, penetrated into the mountains, and after a toilsome walk of about eight hours, including a climb and scramble over snow-slopes, reached the summit of the Harinoki ('Alder') Pass, 7750 feet above the sea, commanding an inexpressible view of a wilderness of solitary heights; how, descending into the blue ravines just as the sun was setting, we

[1] The Hida-Shinano range of mountains, stretching from Tateyama southward to Ontake-san, a distance of sixty or seventy miles, with a breadth of from five to ten miles, has been called the Japanese Alps. The following is substantially the account of its geological formation given by Mr W. Gowland, of the Imperial Mint, Ôsaka, a gentleman who has explored its peaks and ravines more thoroughly than probably any one else, either Japanese or foreign. I quote from Messrs Satow & Hawes very valuable *Handbook for Travellers in Central and Northern Japan*, a copy of which I have just had the privilege of seeing :—

'The range is of dissimilar geological structure, and its peaks are of varying ages. Briefly, it may be described as a backbone or axis of granitic rocks, through or over which vast quantities of igneous and volcanic rocks have from time to time been poured, whilst at several points, chiefly at low elevations, a series of sedimentary rocks are piled against its sides. In the central part of the range the granite is of exceedingly close grain, and occasionally bears garnets. The southern end is remarkable for extensive beds of shales in the neighbourhood of Norikura, where they are partly overlaid by one of its lava streams. The volcanic rocks are almost exclusively members of the trachyte groups, occasionally compact and almost phonolitic, but more frequently coarse-grained and

were at length benighted, knowing nought of our whereabouts, but that we were

'Between the loud stream and the trembling stars';

how, after striking matches to light our path, and almost abandoning hope of finding shelter, we observed a slit of light shining in the forest, and, reaching this, were welcomed by an old man; not to mention other more or less exciting experiences. But space would fail, and I pass on to the tour of the following summer.

It is about noon on a day in July, 1879, and I am seated on one of the eastward slopes of the long range of Yatsu-ga-dake, in Shinano, at a point 6150 feet above the sea. Boulders and underwood are thick around, with a stream leaping among them. In front are dense woods of pine and fir, and away

occurring in one locality (Tate-yama) in well-formed columns. Norikura and Tate-yama are volcanic peaks. Yari-ga-take, probably the oldest of all, consists of an intensely hard foliated rock with curiously contorted silicious bands, and of an almost equally hard porphyry breccia.'

Among the fauna of this region are antelopes, wild boars, bears, deer, hares, flying squirrels, *yama inu* (mountain dogs, a species of wolf not very formidable), ptarmigan, and trout. The inhabitants are very few; they subsist by hunting, wood-cutting, and charcoal-burning, and their principal diet is buckwheat and millet. The few valleys that are cultivated produce, besides these, barley, hemp, beans, and mulberry leaves.

Messrs Satow & Hawes' *Handbook* is by far the most exhaustive and accurate account of the physical aspect of the country ever given to the world, and is morever rich in historic lore. It was published in Yokohama early in the present year (1881).

beyond them the softly shaded hill-tops on the borders of the neighbouring provinces of Kôdzuke and Musashi. The nearer hills are a vivid green delicately splashed with shadows; a more distant range is pale blue, relieved with one or two brighter spots where it rises into a breast-like peak. In the brilliant sky float one or two woolly clouds like angels' couches.

It is among those Arcadian hills slightly to the right that Atkinson and myself have recently been travelling. There lie the few miles of borderland common to the two provinces of Shinano and Musashi, at the north-west corner of the latter province, and therefore at the corner furthest from Tôkiyô. We had left the capital on the 16th of July, cutting across the plain neither by the Kôshiû-kaidô nor by the Nakasendô, but by a much less frequented road, which traverses Musashi diagonally in a W.N.W. direction, thus running more to the north than the Kôshiû-kaidô, and more to the west than the Nakasendô. This road strikes the point at which Musashi touches Shinano, and affords the most direct, if not the most expeditious, route from the capital to Yatsu-ga-dake, which we had chosen as our first great landmark on the way to Hida. For my steps were again turned to that remote province, which, with its cordon of fastnesses, had so impressed me the previous summer; only this time I hoped

to penetrate into its inmost fastnesses, and climb some of its giant heights.

It would be hardly possible to exaggerate the luxuriant picturesqueness of our journey across the borderland between Musashi and Shinano. At some points the road was on the edge of an almost sheer precipice 500 feet above the river, while pointed heights rose far into the heavens, every inch of their surface covered with forest. My companion considered that the scene would bear comparison with some parts of the Yosemité valley; one sharp, bold rock, standing out like a sentinel, recalled the Yosemité El Capitan, though it was on a smaller scale. The banks by the road-side were often bright with the *lilium aurantium*, while the air was oppressive with its fragrance. On one of these plants we counted no fewer than fifteen flowers on one stem.

Having traversed the long and lonely, but luxuriant pass of Jiûmonji (5820 feet), and come upon the Chikuma-gawa, the longest river in Japan, near its source, we were out upon a moor green with fresh, and, for Japan, delicate grass, sprinkled with wild flowers of all colours, pink, purple, blue, yellow, white, etc., etc.[1] Behind and on each side, the valley

[1] Most prominent were *epilobium spicatum*, *platycodon grandiflorum*, *funkia ovata*, *dianthus superbus*, *phyteuma Japonicum*, *veronica virginica*, *geranium sibiricum*, various species of *hemerocallis*, and numbers of *orchidaceae*. For this and other botanical information I am indebted to my fellow-traveller, Professor R. W. Atkinson.

rose, with increasing steepness, into mountains rich in wooding, and, where free from trees, park-like with slopes of grass; while here and there reddish crags cropped out above the grass or forests. Pines, firs, birches, alders, etc., were sprinkled over the prairie. And beyond the vista of the valley towered the great high ridge of Yatsu-ga-dake, with the slanting rays of the waning afternoon sun overspreading its pale blue side like a bridal veil. The whole scene was so Arcadian, that it almost seemed strange that there floated not down from the slopes the strains of the Arcadian shepherd's lute. But alas! sheep are yet strangers to Japan. Let us hope that the few that have been brought to the government experimental farms may thrive, and that the hills may prove to contain more suitable fodder for their species than some have thought. As far as mere appearance is concerned, this moor of Ochiai seemed to have been made for sheep. Nowhere in Japan have I witnessed a scene so soft, so peaceful, so Canaan-like, so like what a painter might have chosen as a representation of Paradise. Larks were singing as, about 6 P.M., I went down a little slope to the hamlet of Ochiai, situated on the left bank of the Chikuma-gawa. In the cottage where we put up, thousands of silk-worms lying on shelves were greedily munching mulberry leaves, making a noise exactly like that of a heavy fall of rain.

Next evening we were in a *yadoya* at Umijiri, at the base of Yatsu-ga-dake. The place being 3000 feet above the sea-level, one might have anticipated immunity from mosquitoes, and the landlord evidently fancied there were none, for he had no mosquito curtains; but the little pests were there nevertheless, and so beset me, that during the night I had hardly a wink of sleep, and rose in the morning unrefreshed and with my hands and face swollen. This was the second occasion within the week on which I had been served in the same way; and it is because the climb of 3000 feet over moor and through forest has taxed my weakened energies to the utmost, that I am sitting here sketching the pine-woods and hill-tops, while my companions are scaling the great ridge.

But a growling is heard from Mikaburi-yama, the portion of the ridge that scowls over the water-course where I am sitting, scowls with its dark grey face scarred with lines showing basaltic columns and terraces, and blotched with splashes of red and purple. The growl becomes a roar, and big drops of rain begin to fall. Fortunately shelter is at hand in a new châlet-like building, situated between a dense pine forest and the declivity of Mikaburi-yama. It has been erected to induce people to take advantage of the spring of hot sulphurous water which here wells out of the mountain, and of the

adjoining cold streams charged with iron and sulphuric acid. In the upper storey of this I rest, covered with a rug, for the air is chilly, wondering how Atkinson and Nakazawa are faring in the thunder-storm that is reverberating awfully among the precipices.

Towards evening the air cleared, and I went out to see if my friends were coming. After a while they appeared, looking completely worn out, one of them indeed resting on the shoulder of the guide. But I leave Atkinson to tell his own tale:

'We entered a very dense, tangled growth of wood, through which we passed with great difficulty. The pines threw out their branches only a few feet above the ground, and we had either to creep underneath, or to climb over the obstruction. By and by we emerged from the wood, and found ourselves at the base of the free part of the mountain. When seen from the baths, Mikaburi-yama presents the appearance of a volcanic cone which has been cut in two by some means and discloses its interior. There was no evidence of inclined strata, but it appeared to be built up of horizonal layers of a rock resembling basalt. The general colour of the broken part was red, but near the top a mass of rock of a much darker green colour was visible.

'After leaving the pine wood, our way lay up the side of the mountain, covered with a very low-growing kind of pine, called *ne-matsu*, which seemed to extend over the whole of that part, intermixed with a dwarfed rhododendron, at this time in flower. As the branches of this pine crept above the ground at a height of six inches to a foot, it was very tedious and difficult to avoid getting entangled. Near the top of the mountain it disappeared, and the last part of the ascent was by the side of the broken edge, which is seen from the baths,

up stony ground to the top, which we reached in one and a half hours after leaving Honzawa. It is 8450 feet above the level of the sea.

'From the summit we saw what appeared to be the other side, or part of the other side, cut away, thus leaving only a ridge and the summit of the original mountain. . . . We then descended on the opposite side of the summit for a short distance to a hollow where we could be screened from the wind, and after lunching we continued along the ridge in the direction of Aka-dake ('Red Peak,' the most southerly and the highest peak in the long ridge). From a point a little way along the ridge, Fuji-san was seen in a direction 15° E. of S., and the extreme end of Suwa lake 70° W. of N. Beyond this point the ridge became very narrow, at one point not more than two feet wide, whilst the sides sloped very rapidly down almost to the bottom of the valley, certainly for two or three thousand feet. At other places our progress was interrupted by gaps in the ridge, which necessitated a return to a point from which we could pass below by holding on to projecting rocks or the stunted shrubs which were able to grow. At another of the more dangerous points the whole of the narrow path was covered with the creeping pine found on the lower part of Mikaburi-yama, and this I think was the worst piece of climbing we had, for as the branches hung over the edge of the rock, one could never be quite certain of stepping upon, and not over, the ridge. This part, I confess, I got over on hands and feet in fear and trembling, sincerely glad that we did not intend returning the same way, little thinking that circumstances would compel us to do so. That point passed, we came to the highest point of the ridge, which is called Jizô-san, and is about 230 feet higher than the summit of Mikaburi-yama, or about 8680 feet above the sea. For about fifteen minutes more we managed to progress in the direction of Aka-dake, but here the guide, after going a little way in advance to examine the way, reported a great chasm ahead, which it would be quite impossible to cross, and which had been

formed since the last time he ascended, three years ago. Although within ten *chô* (two-thirds of a mile) of the Aka-dake, which appeared towering high above us and running up to a very sharp peak for apparently 500 or 600 feet, we were compelled to return. The difficulties in returning were even greater than before, for it had now begun to rain heavily, and, to add to our troubles, a very strong breeze had sprung up. Below us a thunder-storm was raging, which by and bye passed above us, and deafened us with one of the most violent peals of thunder I ever heard or wish to hear. It seemed as though all the thin pointed rocks must fall and involve us in a common ruin.

'We succeeded in retracing our steps without accident, but on emerging on the broad part of the ridge immediately below Mikaburi-yama, we missed our way, and descended some distance on the Chikuma-gawa side. The mist clearing a little, showed us the right direction, and after a stiff climb we found ourselves once more on the summit of Mikaburi-yama, after which we had thought all our troubles would have been over. But from this point, again, in descending we took the wrong road, and it was only when recourse was had to the compass, and after reascending to the summit, that we got the right direction. Our guide seemed to have lost all confidence in himself, and from this point Mr Nakazawa took the lead, and with the help of the magnet succeeded in bringing us back to the baths. We had taken three hours to descend from the summit of Mikaburi-yama through a drenching and severely cold rain, whereas the ascent occupied fifteen minutes less than half that time.

'Growing on the sides and summit of the mountain I observed dwarfed specimens of Dicentra pusilla, many kinds of ericaceous plants, and species of Aconitum and Anemone.'

We might dwell on the long descent of the western side of Yatsu-ga-dake; the unexpected feast of wild raspberries when halfway down towards lake Suwa; the skirting of the lake's shore;

the descent of the rich valley of the Tenriû-gawa, across which the picturesquely serrated ridge of Koma-ga-take in Kôshiû, 'scarred with a hundred wintry water-courses,' salutes her namesake in the neighbouring province of Shinshiû; the surmounting of the pass of Gombei,[1] which leads thence into the parallel valley of the Kiso-gawa; the plunge through a wooded defile to the base of Ontake-san or Mitake (10,000 feet), the second highest[2] of the sacred mountains of Japan; the ravines, cañon, and waterfalls of the long solitary pass of Takeguchi. But space forbids.

The pass of Takeguchi led us into a corner of the province of Mino; but the next morning we were at the top of a low pass which divides this province from Hida. Here there stood a large red

[1] Let me refer to only one incident connected with this part of our journey. We had proceeded in advance of our baggage, and were resting in a wayside cottage, when a passer-by brought word that one of our pack-horses had fallen 240 feet into the valley. The news was startling, and we awaited further particulars with some anxiety. In about an hour the animal appeared, apparently none the worse of its fall of (as it turned out) 120 feet. The baggage, it seemed, had fortunately got detached at the time of the horse's stumbling; otherwise the result could not but have been more serious. The accident was not surprising; indeed, the wonder is that such do not more often happen on these narrow terracing roads, especially as the horses seem always to take delight in walking as close as possible to the outer edge.

[2] Yari-ga-take in the same great Hida-Shinano range, is 300 feet higher; but it is not a sacred mountain, in the sense of being a resort of pilgrims.

torii. I asked the meaning of its being there, and was informed that on a clear day there could be had through it a view of the sacred Haku-san, away on the borders of Kaga. The weather was clear and very bright (the heat in the valley had been most oppressive), and the mountains of Hida rose ridge beyond ridge to the horizon, but a white cloud lay where Haku-san might have been seen. Through one valley moderately wooded and varied with craggy projections, and then through another quite funereal with its overhanging tiers of cryptomeria, and there appeared the Masuda-gawa, a broad river flowing among well tilled fields, quite orchard-like with their mulberry plantations. The mulberry-trees are in this province allowed to grow to their full height, instead of being constantly pruned as in other silk-producing districts. The current was very rapid and deep, and stones in the channel were rattling so as to give forth a sound like distant thunder.

From the valley of the Masuda-gawa we desired to cross into that of its tributary the Maze-gawa, and from this again over the watershed to the source of the Shira-kawa, a stream which flows close to the base of Haku-san. None of the native maps indicating any road either from the first of these to the second, or from the second to the third, we trusted to getting information from the peasantry.

But of this next to nothing was to be had. At Gero, for example, on the Masuda-gawa, the only man who could say anything definite pronounced our projected route altogether impracticable. It would be necessary, he said, to cross into Mino again and enter Hida at another point. We were in a large *yadoya*, I remember, and an invalid old woman was squatted in the *daidokoro* fanning herself, to keep the spark of life burning, my friend suggested. Our counsellor had just come from a local political meeting!

It is hardly necessary to say that the old man's report proved quite exaggerated. We had no difficulty above the common in crossing the hills to the Maze-gawa. The place where the Masuda-gawa was left was Hagiwara, two *ri* from Gero. Here we forwarded most of our heavy baggage, *viâ* Takayama, the capital of Hida, to Toyama, the capital of Yetchiû, where we hoped to arrive within a week. Next day the watershed between the Maze-gawa and the Shira-kawa was surmounted in a few hours, the only hardship being due to multitudes of hornets, which infested the high shrubs amid which the path at certain points lay buried; and, as a protection against these pests, our guides had provided strips of bark, which when lighted emitted a stifling smoke.

The scenery in these Hida valleys did not

materially differ from that of the many other picturesquely wooded districts through which our course had hitherto lain, for it is round the three other sides of the province that the great mountains rise. The highest of the passes crossed was 4050 feet, and few of the mountains rose more than 1000 feet above the valleys. The inhabitants were few and primitive. Each valley had generally a cluster of small hamlets composing a *mura*, a word which in other parts of Japan denotes a village, but here seemed rather to denote a confederation of villages. As far as one could judge, these simple people must have been for generations in much the same condition as that in which we found them. There were no signs whatever of the recent foreign intercourse of Japan; and this is saying a good deal, for, however superficial in some respects the late adoption of European civilization may have been, one usually finds, even in places hitherto rarely or never visited by foreigners, some such reminders of Europe as paraffin lamps, looking-glasses, etc. Never had I been so much out of the world as I now was. Atkinson and I were the first foreigners who had ever entered these sequestered glens. We were therefore more than usually interested to see what attitude the inhabitants would assume towards us, and naturally expected to find unbounded curiosity. Great therefore

was our surprise to find that we excited little or nothing of such a feeling. When we passed, men took their napkins off their heads and bowed; women and children likewise made obeisance: but few turned to look at us a second time. And yet they had never set eyes on a foreigner before! The fact seemed to be that they were so much out of the world, so utterly unaccustomed to think of anything beyond the little routine of their own sequestered lives, that they had not yet reached the stage of being able to realise the possibility of a foreigner's visiting them, even if they knew of the existence of such a being. They evidently took us for some high Japanese officials, attributing any impression of strangeness in our appearance to their own ignorance of the ways and looks of such remote and august functionaries. This conjecture proved correct, for one day Mr Nakazawa, our Japanese fellow-traveller, informed us that an old man in one of the houses we had visited had really, notwithstanding our fair hair, thought we were Japanese officers of high rank! But did not our speech betray us? Ah, herein lay almost the best part of the joke. Conscious of the weakness of our Japanese, we left almost all conversation with the people to Nakazawa and our servant; but the people attributed our silence to a dignified reserve becoming our exalted rank!

There were of course no *yadoyas* in these valleys, and for accommodation we had to trust to the hospitality of the peasantry. On entering a village we usually made application to the *kochô*, or headman, and he either gave us an apartment in his own house or secured one elsewhere. Sometimes a householder showed a certain unwillingness to receive us, not through any ill-will or incivility, but possibly through some vague feeling that he was unable to entertain us properly, or that we were not exactly 'canny.' I can never forget the look which a man named Yokuro gave us, when we applied for lodging at his house in the Maze-gawa valley. His amused surprise was intensely ludicrous, reminding me of a clown in a pantomine who grins and draws a string to set his hair on end. For some reason or other, Yokuro felt unable or unwilling to receive us, and directed us to the house of Yohachi across the river and deeper in the valley. Here we got a clean room, of which we made the best. There were no *tatami* on the floor, only a few thin mats lying here and there on the hard wood. And all through these valleys the accommodation was little or no better than this.

In the lower Maze-gawa valley there was a handsome Honguwanji temple, where a very comely and well-dressed woman gave us directions as to our

route. At Naradani, at the head of this valley, we sat down to take luncheon on the verandah of a similar, though somewhat less trim, temple. The old priest, seeing us, brought mats for us to sit upon, and shortly afterwards some sour plums of a kind whose juice, he said, had once restored a man to life. I wonder if the good man believed this story himself, he told it with such a comical leer. It was a strange scene at that temple. A crowd of villagers kept eagerly watching us. One little boy I remember, who wore a big straw sunshade on the back of his head, in such a position as to make it look like a halo round the head of a Buddhist saint. And certainly he was solemn enough for one, as he stood in rapt study of the strange beings who had so unexpectedly appeared. But the most curious man of all was the schoolmaster. Unlike the others, he had acquired some knowledge of the existence of foreigners, and his inquisitiveness knew no bounds. He kept plying our servant with questions, eagerly eying us all the time, and responding to all answers with a 'Hei!' the depth of astonishment involved in which it would be impossible to exaggerate.

One more fact about these Hida valleys. The houses on the banks of the Shira-kawa are constructed with very steep thatched roofs out of all proportion to the height of the supporting walls.

One cottage I noticed with no fewer than three storeys of attics, although, like the others around, its walls were only one storey in height. This style of building has been adopted as a protection against the heavy snowfall, which in winter often isolates the inhabitants for many weeks at a time.

Our first sight of Haku-san was obtained in crossing the watershed between the Maze-gawa and the Shira-kawa. The woods around us were at some places being brought under cultivation by the cutting down of trees and burning of shrubs, and the twigs were still crackling in the flames, sending forth volleys like pistol-shots. Beyond the blue spurs with their luxuriant foliage, rose into the western sky the slate-coloured ridge of the White Mountain.[1] Early next day, the 31st of July, we were at the comfortable house of Mr Toyama, a rich farmer at Miboro, making preparations for the ascent. Here the baggage was again divided, the heavier part being left at Miboro, there to await our return. We took with us only what seemed absolutely necessary, viz., food for four days, as we anticipated three nights' camping-out, besides sufficient clothing to keep out the cold; and yet the *kochô* declared that to carry this limited amount of baggage—not more than a good load for one

[1] This is the meaning of Haku-san, a word of Chinese origin, as well as of the pure Japanese alternative name, Shira-yama.

coolie—six men would be necessary. And that his judgment was correct the sequel will show.

I have not yet taken note of the special foot-gear with which, in anticipation of much climbing and wading, we had provided ourselves before leaving Tôkiyô, and of which our experiences were now about to prove the advantage. This consisted of *kiyahan* (blue cotton leggings), to be worn with knickerbockers, *tabi* (Japanese socks), and *waraji* (straw sandals). On account of their flexibility, *waraji* are much better adapted for climbing than boots, and, along with *kiyahan*, they allow one freely to wade without the necessity of baring the feet and tucking up the trousers. They are liable, especially during a descent, to irritate the tender skin between the great and the other toes, against which the attaching cord presses, and for a hard level road they are inferior to boots, being less effectual as a protection against stones, as well as deficient in 'spring'; but, if the road be at all slippery, these disadvantages are quite outweighed by the greater amount of friction they afford. Sometimes a combination of boots and *waraji* may be found comfortable, the latter being in that case made with a toe-cap, so as to admit of their being effectively fastened to the soles of the boots.

We left Miboro at 10.30 A.M., the three of us with our servant To and the string of six guides.

Having descended the Shira-kawa valley for a short distance, we turned suddenly to the left and began to go up the left bank of the Ôjira-kawa, a large and impetuous tributary of the main stream. We had not made our way very far through the brushwood and stones of this ravine, when a halt was called for lunch, one of the guides lopping branches and strewing them over the path, so as to afford a resting-place.

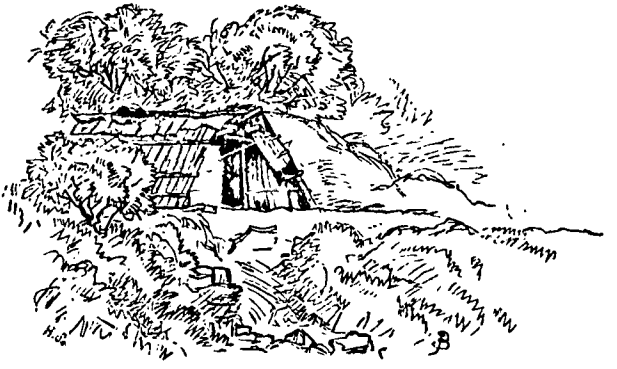
The road which followed showed that refreshment had been well needed as a fortification against it. We were now climbing a perpendicular wall of rock, fitting our feet into the crevices and pulling ourselves up with the assistance of twigs; again, cautiously terracing a sheer precipice, a deep green pool gleaming far below the narrow and shaky tree-trunks which formed our road; again, clutching at withes to prevent ourselves from sliding with dangerous rapidity down a slippery declivity. There were scores of places where the utmost circumspection was necessary to avoid a fall either into the river or among sharp stones or into entanglements of brushwood.

And now we have descended, or rather slidden, to the river's bed, and are leaping from boulder to boulder,—above, crags and tier upon tier of foliage,—in front, behind, and around, the flashing of the white rapids. A point is reached, where it is

necessary to ford the stream. One or two of the guides are already stemming the current with the water considerably above their knees. It seems to take all their strength, loaded as they are, to resist the force of the stream. Presently, laying down their loads on the farther bank, some of them return to our assistance; and, grasping the sticks extended to us, we each stagger across the current. There is poor To standing helpless in mid-channel with his watch hanging. In his new foreign suit of grey tweed and his watch and chain, he had anticipated this tour as a grand opportunity of 'cutting a dash' to the admiration of the simple country people, and had evidently not bargained for this sort of work. A guide rushes to the rescue, and saves both the little man and his watch from being swamped.

The scenery of this glen was simply glorious. At one place where we had to ford the torrent three times in about ten minutes, the rocks rose almost sheer on each side, brightened with crimson azaleas and with the early autumn tints of creepers. This gorge led to an open semi-circular space with a beach of glistening white sand, above which in striking contrast towered pinnacled crags, surmounting multitudes of dark cryptomeria spires,—a sublime natural cathedral, where the 'voice of streams' ever rises in melodious echoes up to the throne of God.

The path now left the river's bed and climbed amid brushwood to the edge of a chasm, down the opposite face of which we saw one of the upper branches of the Ôjira-kawa fall for about 350 feet. This waterfall of Shiramidzu ('White Water') is probably the highest in Japan. Before visiting it, we had heard vague reports as to its marvellous height, one of which made it out to be 1200 feet;



OUR NIGHT-QUARTERS IN THE ÔJIRA-KAWA VALLEY.
(From a Sketch by the Author).

bût the height given above is as nearly correct as, in the absence of accurate measurements, we could judge. The path made a detour round the edge of this somewhat circular chasm, crossed the stream above the fall, and finally brought us to another branch river, where several hot sulphurous springs were issuing. Here a rude hut had been put up by wood-cutters, constructed of wood and bark, and

looking like a small cottage roof set on the ground, which formed its only floor. Several hooks were fixed to the beam of the roof, and to these we soon had pots attached. An agreeable variety in our meal was a large trout, which one of the guides, a remarkably lively and well-favoured young fellow, had caught with his hand in the river, during the few minutes occupied in one of our rests. The guides were all most hearty and obliging; but this youngest one seemed to have a constant overflow of spirits, which found vent in sudden bursts of minor carolling, jokes flung at his companions, or unexpected runs and leaps.

The night was calm and mild (the log cabin our aneroid declared to be only 3830 feet above the sea), and we managed to sleep with comparative comfort, although the earth was our only bed. Rising early, just as a green snow-streaked ridge at the head of the valley was warming in the new sunlight, we washed our faces in the river, cooked and ate our breakfast, and resumed the ascent. It soon became evident that the difficulties were to prove even greater than those of yesterday. For about five miles our route took us up the river's bed, leaping from boulder to boulder, or wading through water so intensely cold that we literally danced on emerging from it. Here and there a tiny rill from a hot sulphur spring mingled with the icy current, only to make its

chilness more palpable. At one point a bleak bank sloped steeply from the channel, with several solfataras steaming on its surface; these were emitting sulphuretted hydrogen and forming a crystalline deposit. At length there came a snow-slope, which, as it was of gentle inclination, we ascended easily. From this a steep pile of loose earth and stones had to be surmounted, and then we were in another snow-filled valley, considerably more difficult to climb than the other. But this again led to a third, where the frozen snow had an inclination of about 30°. The scramble here was most laborious, as we kept slipping back every few steps, and but for the help of our spiked staves we could hardly have made any upward progress at all. This third snow-slope surmounted, an alarmingly steep declivity of loose earth and stones confronted us. At the lower part of it there was a hollow, up which we managed to scramble. Here we were startled by a warning shout from the guides in advance, and we had just time to creep under a sheltering rock, when there crashed down the hollow a volley of stones, which would have been certain death to any one in their way. After this experience we were more careful, none attempting to climb until the one in advance of him had got clear of the loose stones. This stony valley is appropriately named Jigoku-dani, *i.e.*, 'Hell Glen.' At length we were within a few yards of the summit of

the ridge, but a smooth declivity of crumbling earth had to be overcome. How the guides ever got up I cannot tell, for there was no branch nor boulder within reach of the hand, and the ground was both too steep and too soft to admit of a secure footing. Certain it is that none of us could ever have seen the top, had it not been for the assistance of sticks outstretched from the guides above.

What a contrast was the scene above the ridge. It was enough to make one shout for joy. We almost seemed to have risen from hell to heaven. A softly green prairie blooming in myriads of wild-flowers of all colours,[1] and beyond it the grey summit of Haku-san, while behind peak after peak emerged from clouds and foot-hills. Our plan had been to return to Miboro and then descend the romantic valley of the Shira-kawa to Toyama; but our experiences in Jigoku-dani had proved a descent on that side impracticable, and we saw it would be necessary to descend on the Kaga side by the ordinary route for pilgrims. We were now skirting the prairie towards the Murodô, the wooden house near the summit where, during the climbing season of thirty or forty days, the priest of the mountain

[1] Among the plants here seen were,—*cornus canadensis, schizocodon soldanelloides, villarsia cristagalli, platanthera oreades, frtillaria Kamschatensis, veratrum album, veratrum stamineum, polygonum bistorta, phyllodoce taxifolia, gentiana Thunbergii, saxifraga cortusaefolia, saxifraga tellimoides, saxifraga fusca,* and *cimicifuga simplex.*

lives, ready to satisfy both the physical and the spiritual cravings of pilgrims. It proved a comfortless place of shelter, being only a wooden shed, having for pilgrims one large bare apartment, without mats or furniture of any kind, or any proper outlet for the clouds of pungent smoke which the open fire of pine-wood sent into every corner.

The afternoon was yet early, and the bare summit stood out clear, less than 1000 feet above us; but as the lower lands around were enveloped in clouds and intermittent growlings bespoke a thunder-storm, we deferred our ascent until the dawn. Below the Murodô there were about 500 yards of almost level ground terminating in a knoll covered with grass and boulders; from which a steep slope dipped down into the sea of clouds. Taking a walk at sunset, we saw the shadow of the mountain lying athwart this misty waste.

Huddled up in the corner of the shed, my head resting on a hand-bag, all the bits of clothing on that I can scrape together, keeping close to the floor to avoid the more suffocating wreaths of smoke, my eyes smarting, my extremities far from warm, I yet manage to fall asleep; but it is only to awake in half an hour or an hour to find one of the coolies piling fresh logs on the fire, while on the floor around his fellows lie outstretched in all positions; the fuel crackles, the flames leap up,

casting a gleam here and there on a bronzed visage, the new heat warms me, and I doze again. But soon I reäwake; this time two of the guides are trimming the fire and talking in low tones. At length, after many reäwakings, I rise and walk out. The air is crisp, perfectly calm, and comparatively clear, a crescent moon floating in the pale firmament above the rounded summit of the mountain, one or two lower peaks looming out of the mysterious depths of space which bathe the mountain all around. The world is steeped in silence and solitude.

Before sunrise we were on the summit, the ascent having occupied only twenty-five minutes. Overhead, the sky was spotless; but on every side a great cloud-plain swept to the horizon, low enough, however, to allow the higher peaks of the ranges around Hida and Shinano to penetrate through its surface. It was a marvellous sight to see the many ridges lying like islands on a white sea, some standing out long and bold, others little detached points, the nearer dark and well defined, the more distant sometimes just perceptible. To begin with the most northerly, we saw, among others, Tate-yama, 58° E. of N.; Yari-ga-take, 20° N. of E., strikingly serrated and rising into a needle-like peak; Norikura, 8° S. of E.; Yatsu-ga-dake and the Kôshiû Koma-ga-take, both very faint; Ontake-san, 60° E. of S.; and the Shinshiû Koma-ga-take, very faint.

Below, an almost sheer precipice dipped down into Hida. On the Kaga side there was only cloudscape, if we except the upper slopes of the mountain and the lower peaks, such as Bessan, which are grouped around it. The summit (8600 feet) was marked by a little shrine about ten feet high from foundation to roofridge.[1]

The afternoon found us in a handsome *yadoya* at Yumoto, a watering-place literally embosomed among trees, four *ri* below the Murodô, and 2500 feet above the sea. The descent had been somewhat trying. The path for the most part ran along the backs of very steep spurs, causing the thongs of our *waraji* to press painfully on the tender skin between the toes. Some of these spurs were so narrow as just barely to afford room for the breadth of the path, while on each side we could look down

[1] 'Haku-san,' to quote my companion, Professor Atkinson, 'is apparently part of the ridge of an old crater, of which there were probably two close together, the peaks Tsurugi and Oku-no-in forming the remains of the other sides. All appear to be now composed of loose stones, lava of various kinds. Haku-san is largest and highest, but the other points cannot be more than fifty to one hundred feet lower. . . . The crater of which Haku-san forms one side was probably the earliest, the north one having been formed afterwards, and the stream of lava which apparently flowed away to the north has been subsequently denuded.' Two of the craters contain lakes, one of a beautiful turquoise colour. A little lower down is a third pool. The waters of all these are perfectly tasteless. At the west end of the mountain rises a beautiful rock with a resemblance to a castle watch-tower; this is called Ôtakara no Kura, or 'The Storehouse of Precious Things.'

wooded steeps to the distant bottom of a valley or to wreaths of creeping mist. The roar of a waterfall attracted us: its height, the guide said, was 240 feet; but the clouds quite hid it from view. Suddenly my companion disappeared from sight, as completely as if he had fallen over the edge of a deep pool. But the entanglement of foliage held him up, and he soon emerged, none the worse of his somewhat startling mishap. We literally leapt down upon Yumoto. Its heavy thatched roofs lying right below the path were the first indications of it, and to have stepped from the hillside on to one of the roofs would almost have been easier than to descend into the street.

Mr Nakazawa having fallen ill after his fatigues, we stayed at Yumoto[1] all next day. And the delay

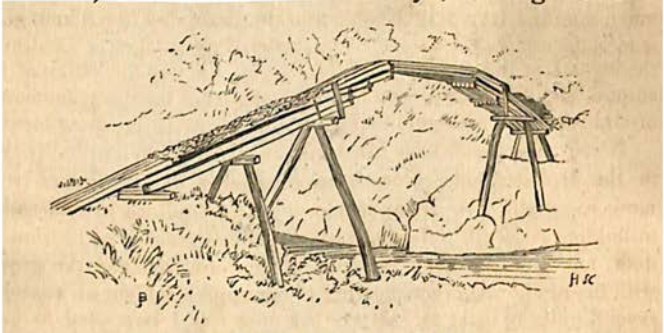
[1] The village of Yumoto is simply a collection of *yadoyas* built for the benefit of visitors to the chalybeate waters of the place. As in winter the snow lies here from fifteen to twenty feet deep, it is only for about half of the year that Yumoto is inhabited. There is only one bath for all the guests, but this is divisible into two parts, for men and women respectively. 'The water is muddy and of a greenish colour,' —I again quote from my companion,—'whilst the towels which were hung out to dry had a reddish tint, proving the presence of a proto-salt of iron dissolved in the water, probably ferrous carbonate dissolved in carbonic acid. Besides this there is a spring the water of which is charged with carbonic acid, though not quite so strong as the Nassau waters. There were no signs of any sulphuretted hydrogen waters, which, taken into account with the very slight evidences of volcanic activity mentioned above, the hot springs and the solfataras, indicates that volcanic forces are feeble in this mountain compared, for example, with Tate-yama or Asama-yama, or even Fuji-san.'

was not unwelcome, as our quarters were so comfortable. Nowhere had we met with more attention than was shown us by our good host Mr Yamada and his staff. The morning after our arrival, he honoured us by producing large sheets of paper and Chinese ink and a brush, and requesting us to favour him with specimens of our handwriting. As he desired some wise saying, I wrote, 'Blessed are the pure in heart, for they shall see God.' He then informed me that the hotel-keepers of the place would be greatly obliged, if I would be so good as to write in foreign characters the names of their respective houses. So a considerable part of the forenoon was occupied in writing, in large letters, the various designations of the nine *yadoyas* of Yumoto.

It was quite in state that we left Yumoto the following morning; for we were accompanied to the outside of the village by Mr Yamada and quite a number of the male and female staff of his house. The end of the little street reached, all bowed deeply, expressing every kind of good wish for our journey and well-being generally. Who could but love such a people?

Our route now lay down the valley of the Tedori-gawa, an impulsive stream which reaches the Sea of Japan near Kanazawa. We could not but notice the cañons which the torrent had scooped out, as well as the height and strength

of the bridges which had been thrown across it. The scenery was for a considerable distance highly picturesque, the crags at one point reminding my companion of the Palisades of the Hudson. The houses had an individuality of their own. More especially at Ushikubi, five *ri* below Yumoto,—where, by the way, I posted a letter for Scotland,—they were, many of them, of three or four storeys, having walls of



BRIDGE ACROSS THE TEDORI-GAWA.
(*From a Sketch by the Author.*)

mud perforated at considerable intervals with moderate-sized windows, much more suggestive of Europe than of Japan; the roofs were wide and overhanging, but not steep, of wood covered irregularly with stones. The unusual height of the houses was doubtless due to the same cause as the steepness of the roofs in Hida, viz., the heavy snowfall.[1]

[1] The provinces of Kaga and Yetchiû, through which our route from Hakû-san to Tate-yama led, constitute, together with the small

In the valley of the Jôguwanji-gawa, *en route* for

province of Wakasa, the southern portion of the Hokurokudô, one of the nine great circuits into which the empire is divided. They present many points of peculiar interest, but on these our limits will not permit us to dwell. The Daimiyô of Kaga had the largest revenue of all the nobles of the empire. Comfortable circumstances gave free scope to hospitality, and for this virtue the inhabitants of this region became famous. Many a wealthy yeoman was prepared to entertain as many as fifty guests, placing before every one of them a complete set of historical porcelains and choice lacquers. For the art treasures were, and still are, remarkably extensive and select in these regions. The much-admired Kutani or Kaga porcelain, decorated in red and gold, is manufactured at Terai and the surrounding villages. Kanazawa, the capital of Kaga, and the fifth largest among the cities of the empire, and Takaoka in Yetchiû, are celebrated for the manufacture of bronzes inlaid with gold and silver, called by the Japanese *sôgan*.

Nowhere in Japan have I met with more thorough hospitality than in the Hokurokudô. One or two instances of old-time courtesy more especially live in my memory. The landlord of one *yadoya* in bidding farewell, not only walked with us several paces from his door, but knelt down on the road outside and touched the ground with his head. Another, hearing of our approach, sent an attendant several miles to meet us. More than once was I requested to leave a specimen of my writing as a memento of my visit. Indeed, in this region almost more than in any other, were there impressed upon me the courtesy, honourableness, and thorough amiability of the Japanese in his natural simplicity, unaffected by the corruptions of that Christless civilization, which works such havoc in and around the open ports.

In the summer of 1879, the whole of this district was suffering from a visitation of cholera. It was startling to see the numbers of yellow papers marking the afflicted houses. In one street in Toyama almost every house was thus distinguished; and in that town we learned that there were from thirty to forty fresh cases of the disease every day. The inhabitants were endeavouring to propitiate the offended deities by stretching under the eaves of their houses and in zig-zags across the streets, *shime-nawa* (straw ropes) with *gohei* attached. We were fortunate in arriving on the highway after the stringent quarantine regulations had been somewhat relaxed; other-

the springs at the base of Tate-yama.[1] Above the village of Hara, about a *ri* of moor is traversed—a moor near which my companion is interested to find a species of *lycoris*, belonging to the family of the *amaryllidaceae*, which the Japanese call *Ha mizu hana mizu, i.e.*, 'The flowers do not see the leaves.' But we have now entered the glen called Tashiwara-dani, and the road is terracing a woody declivity far above the stream, the clay-coloured waters of which, swollen with recent floods, are tearing madly among boulders, helter skelter, different parts of the current seeking out different courses for themselves, while the stones in the channel grind and crack together, giving forth

wise we might have been detained for an indefinite time at some wayside village. Our only unusual experience, due to the presence of the epidemic, was on our entering Yetchiû from Kaga, when an official rushed forward to disinfect us with a solution of carbolic acid, but, concluding we were free from infection, suffered us to pass unquestioned.

At the *kuwaisha* in Toyama, the portions of our baggage that had been forwarded direct from Hagiwara and Miboro respectively, duly awaited us. One of our Haku-san guides, we were told, had, in his return to Miboro from the Murodô, been carried off some distance by the current of the Ôjira-kawa, happily without serious injury—a striking vindication of our determination not to descend on the Hida side of the mountain.

[1] Tate-yama means 'beacon mountain,' as it serves to guide the mariner far off on the Sea of Japan. Riû-san is an alternative name of Chinese derivation. In the case of this mountain the pure Japanese name seems to be the more popular, while in that of Haku-san (Japanese Shira-yama) we have seen that the name of Chinese origin is generally preferred.

sounds like distant cannonading. At length there comes a point where the path has been carried clean away, leaving a steep talus of loose earth. 'This is ticklish work,' I remark to my companion, as digging our sandalled feet into the soft soil, we endeavour to get firm footing across it. On the left the unstable bank glides down to the cruel boulders of the river's bed. 'Don't speak until we are across,' is the reply. Such landslips become so frequent, that soon we are obliged to descend into the channel, and make our way, over stretches of sand that have not yet been disintegrated, among, and often over, the grey, white, black, purple, and crimson boulders that lie in wild confusion. Winter-storms and recent floods have wrought such havoc in this glen, destroying or altering the course of the road, forming new channels for the river, and changing the faces of the mountains, and this gloomy weather is so different from the blue sky and sunshine that set it off last summer, that I confess that it is all but unrecognizable; it is necessary to exercise considerable faith to believe that this is really the same glen as I descended last year from the springs below Tate-yama.

The scenery becomes grander and grander. Far up, the mist lashes tiers of basaltic rock, wild castellated cliffs which the mountaineers have suggestively named Oni-ga-shiro ('The Devil's Castle');

supporting these are bald red or grey precipices, marbled with waterfalls; in strong contrast with both are luxuriant groves of the richest green. The climax of blackness and savagery is reached at a point where two torrents meet: on almost every side are hundreds of feet of sheer bald rocks, some of them deeply blotched with the traces of volcanic action and rising into fantastic pinnacles; everywhere lie spread in confusion those 'fragments of an earlier world'; and the ears are dinned with the thunderous sound of the stones rattling in the beds of the torrents.

But one of these torrents it is necessary to cross, and the bridge has been swept away. Wading being utterly impossible, as the water is seething furiously among large boulders, the mountaineers have extemporized a *kago no watashi, i.e.*, a *kago* or basket ferry. Eight or ten feet above the water a rope has been stretched from bank to bank, securely fastened on each side to a large granitic boulder; on this an ordinary mountain *kago*, is swung, ropes attached to its bottom before and behind connecting it with the two banks. By means of one or other of these ropes it is pulled, or rather jerked, across the channel by a man on the further bank. No less than an hour is occupied in the transportation of ourselves and baggage by this primitive arrangement. The person crossing

presents an intensely ludicrous spectacle to his companions, who stand holding their sides on the shore, while his face expresses in rapid succession an interesting variety of feelings. At first he enters with confidence and excitement; then the ridiculous frog-like jerks commence, and his face assumes a look of anxiety as he finds himself hanging over the seething rapids by a single rope and in a fragile basket to which he just manages to cling; he gets a glimpse of his companions laughing on the bank, and a somewhat ghastly grin arises; the basket is now touching the great rounded boulder on which he has to land, and there is an expression of embarrassment as to how the disembarking is to be accomplished; at length there is a scramble, and then comes a look of relief and satisfaction in knowing that the feat is over.

Much of this impressively savage glen still remained to be traversed before we reached the hot springs; but space forbids further detailed reference to our experiences. After traversing the 'road of ninety-nine[1] turnings,' Atkinson suddenly collapsed at a bridge crossing a tributary stream, having fallen below the bridge through the loose earth which bordered it where it touched the bank; but

[1] The number ninety-nine is used here not literally, but as indicating a large number—much as we use 1001. Forty-eight is another number thus used by the Japanese.

he emerged immediately little the worse. Then came more bleak crags and boulders, the latter indications of the great earthquake of 1858, which broke away half of the mountain on each side. We were indeed in a great workshop of nature. Giant forces had been, and still were, at work on every side. Nowhere in Japan had we witnessed such a scene of savage grandeur as Tashiwara-dani. Near a little tarn blackberries were found growing. Then we came upon the *onsen* (hot springs) at the base of Tate-yama.

This primitive hydropathic establishment consisted of three or four long sheds arranged in two lines. Each of these was divided into a number of apartments by thin wooden partitions, which rose only as high as the outer walls, leaving underneath the rafters an open space from end to end. The apartments had not separate ceilings, and were therefore suggestive of stalls rather than rooms; but each of them had its own entrance from the outside, besides a small window with paper panes. At one end of the establishment resided the manager of the whole concern, in the midst of cooks and waiters, who kept attending to the wants of the guests. Of the last there cannot have been fewer than 100 or 150, representative, in about equal proportions, of both sexes. At the end opposite to that where the host had his head-quarters, a bridge provided a way

to two natural hot baths situated in a nook on the steep slope of a spur of Tate-yama, which rose directly from the bed of a torrent. These baths were each in area about eight feet square and about three feet in depth; the temperature of the upper one, into which the hot sulphurous water first flowed, we found to be 120°, and that of the lower, 110°, Fahr. Above them was a roof resting on four posts, but on three sides they were open to view, the slope of the mountain protecting them on the fourth. At all hours they were well patronized, men and women, after the primitive Japanese fashion, bathing freely together.[1]

I will not describe the ascent of Tate-yama next morning. It was only less difficult than that of Haku-san, and the weather proved rainy and disagreeable. At length, after several hours' hard work,

[1] *Apropos* of Japanese public baths is an amusing incident related to me by an English fellow-resident, a professor in one of the Tôkiyô colleges. He was journeying in the interior of Japan, and one evening, feeling very hot and travel-stained and being less fastidious than the most of his countrymen, he entered one of those large common baths. While performing his ablutions in a quiet corner, he caught sight of a man who seemed to have recognized him, for he was approaching with smiles and frequent bows. This was none other than the college servant attached to his own class-room in Tôkiyô. But the most amusing part of the scene had yet to be enacted. After a polite salutation, the man begged the professor to allow him to introduce his wife and family, who were with him in the bath. And there in the water they all met, bowing to one another with an obsequiousness worthy of the most conventional circumstances.

the wooden sheds of the Murodô were looming through the rain and mist.

A more comfortless resting-place than the Murodô of Tate-yama it would be difficult to conceive. It affords more accommodation than that of Haku-san; but, although the main beams are substantial, the walls are by no means weather-proof, the door-way we had to cover with a mat, and the pine-wood smoke was not quite so bad as it had been on Haku-san, only because of the numerous holes and interstices, which admitted gusts of biting wind.

Late in the afternoon the weather sufficiently improved to induce us to visit the solfataras, five *chô* from the Murodo. Traversing through the mist one or two ridges, and passing between two little tarns, that on the left of an intensely green colour, we descended into a wide bleak hollow with jagged sides, from which a thunderous noise was arising. The air cleared, revealing a most striking scene: extraordinary contrasts of colour,—mounds of volcanic matter, white, yellow, blue, purple, pink, crimson, black, as many shades as on a rainbow; overhanging these the brilliant green of one of the spurs of Tate-yama; above all, a rich cobalt sky. We descended into the hell-like valley with due caution, for great or small springs were bubbling on all sides. The loudest noise—a noise as of a

dozen boilers letting off steam — came from a bright yellow hole a few feet in circumference, whence a thick cloud of steam mixed with sulphuretted hydrogen was issuing with terrific force, ejecting lumps of the deposited sulphur to a distance of ten or fifteen feet. A few yards off a similar but smaller jet was vehemently hissing. Across a sulphurous mound, about fifty yards distant, was a pool of some six feet in diameter consisting of green sulphur mud in a state of violent ebullition, the green liquid in the centre at times leaping eight or ten feet into the air. Then about equally distant from this and the roaring funnels, another large pool was boiling, but with less sulphur in its water, which was of an ordinary brown muddy colour. Other geysers were scattered around, most of them of pure hot water, and smaller bubblings were everywhere. On the slopes of the hollow stood a few stone idols. A couple of men were gathering lumps of sulphur.

The summit of the mountain giving no signs of revealing itself, we returned to our place of shelter. The prospects for the night were not brilliant—our bed the hard floor of a gaunt shed, no hot food except inferior rice, suffocating smoke from the open fire-place, gusts of chill wind penetrating every chink and even the doorway, which we endeavoured to close up with pieces of matting.

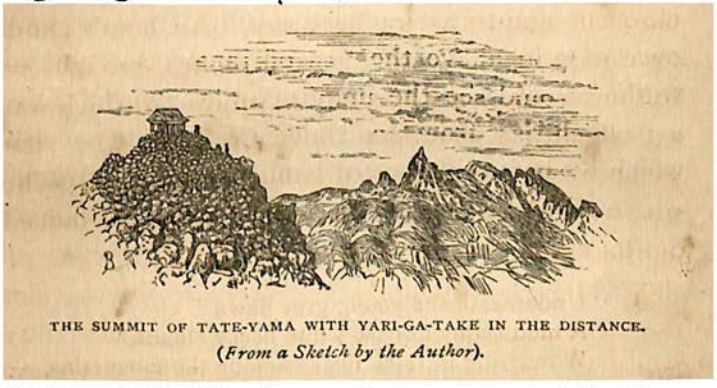
It is not surprising that we tossed about on the floor during the long hours, cold and miserable, ever longing for the dawn, which we hoped would be clear enough to justify our making the ascent.

Our highest expectations were realized. All discomfort was forgotten in the glorious morning. Through the cold air the complete ridge of Tate-yama, about 2000 feet above us, appeared pale but clear-cut against a cloudless sky. An hour's climb over moorland, snowfields, and stones, brought us to the summit, a little stony platform on which was a neat shrine, 9500 feet above the sea. The view which we now commanded baffles description. The whole of Japan seemed to lie at our feet, as indeed did its most romantic portion.

> 'Underneath the young grey dawn
> A multitude of dense white fleecy clouds,
> Wandering in thick flocks among the mountains,
> Shepherded by the slow unwilling wind.'

And what a world of mountains! N.E. by E. appeared Nantai-zan, in the Nikkô range, more than 100 miles off; somewhat S.E. of E., the volcano Asama-yama, with its cloud of smoke; E.S.E., Yatsu-ga-dake; S.E., Fuji-san, nearly 120 miles distant on the opposite coast; then, more to the S.E., the two Koma-ga-take; S.S.E., Ontake-san; more to the S. and comparatively in the foreground, the strikingly precipitous Yari-ga-take, the Arrow

Peak; due S., Norikura, the Saddle; then S.W., Haku-san; besides scores of less known peaks mostly in the foreground. The effect of this vast assemblage of mountains rising into the dawn-flushed sky is indescribable. They were singing the one hymn to Christ which for ages, though little understood, they had been singing: 'In the beginning was the Word, and the Word was with



THE SUMMIT OF TATE-YAMA WITH YARI-GA-TAKE IN THE DISTANCE.
(*From a Sketch by the Author*).

God, and the Word was God. . . . All things were made by Him.' Below our feet was a sheer precipice, which descended into a rocky valley; but, with this exception, the eastward view consisted only of peaks rising out of a sea of clouds. Westward lay the pale of Yetchiû, the plain green of rice-fields varied with darker sprinklings of trees; through this, as clearly as on a map, river-courses wound to the sea,—furthest south the Jindzû-gawa, with the houses of the castle-town of Toyama

clustered on its banks some distance from the shore, nearer us the Jôgŭwanji-gawa, more north still the Kamichi-gawa, and northward of our position the Kurobe-gawa. These all lost themselves in a blue sea washing a flat irregular shore. To the S.W. was the promontory of Noto, beyond whose narrow neck the blue waters again appeared, before they merged in the sky. We thus commanded almost the entire breadth of the empire; for we stood above the Sea of Japan, and on the S.E. we could see the unmistakable cone of Fuji-san, which rises from the Pacific. Under the canopy of those silent white clouds millions of our fellow-men were waking up to the cares and toils of another day; but there was no indication even of their valleys or plains. In this vast silence, 'far from the madding crowd', and exalted even above the clouds, we seemed to be more in heaven than on earth; our position was rather that of gods on the serene summit of Olympus than of men of the workaday world.

Engrossed with the sublime prospect, we had hardly noticed the arrival on the summit of the mountain priest in his canonical white robes and a party of pilgrims. But their conversation now awoke us from our reverie. We did not understand all that was said, but the mention of the sum of *yo rin* (four-tenths of a cent) led us to suppose

that a bargain was being struck about the cost of the priest's ministrations. At length terms were come to, and the priest sank on his knees in front of the little shrine, with the pilgrims in the same attitude around him, and offered up a prayer, in which Tate-yama and Ishikawa (the name of the prefecture) were often mentioned; after which he clapped his hands, and there was a general mumble in childishly beseeching tones of the Buddhist prayer, '*Namu, namu, Amida Butsŭ,*' the more devout concluding with a deeply grateful '*Arigatô*' (Thank you). Then, rising from his knees, the priest addressed the little company, giving them an account of the Shintô divinities Izanagi and Izanami, and producing from the inside of the shrine various relics,—a spear, a sword, a mirror, and several coins, which the pilgrims regarded with exclamations of astonishment and intense satisfaction. Rice and *sake* (rice-beer) were next distributed, which brought the ceremony to a close. The interposition of the Buddhist prayer into a service which was meant to be purely Shintô, showed how thoroughly blended the two religions have become in the popular mind. Puerile as much of the service was, that little company in white presented a striking picture, as, with an earnestness which no one could question, they knelt on the rocky platform far above the clouds, while a great

part of their romantic country lay mapped beneath them.

After a most toilsome descent of six and three-quarter hours down a side of the mountain where there was no road, and the surmounting next day of the steep pass of Harinoki, we reached Ômachi. And so keenly had our four weeks of mountaineering whetted our appetite for the comforts of home life, that from the Wednesday morning, when we left Ômachi, until the Friday afternoon, when we reached Tôkiyô, we travelled, with the exception of about three hours, night and day.

Behold a string of six *jin-riki-shas* spinning across the prairie at the base of the volcano Asama-yama, toiling up the broad new road over the pass of Usui on the Nakasendô, then leaping in an almost dangerous zig-zag down to Sakamoto and Matsuida; then a coach galloping through the darkness to Takasaki; then another coach crossing the sixty-eight miles of plain between that town and the capital, now through the night, then in the gentle light of the dawn, then in the sparkling sunshine and shimmering heat of noon. We are once more in Tôkiyô, having been absent four weeks and two days, during which time we have traversed 640 miles, and no fewer than 430 of these on foot.

CHAPTER XV.

CHRISTIANITY IN JAPAN.

Japan the first to welcome the Rays of the first Easter Morn—Xavier—Golden Opportunity for the Church—Representatives of leading Churches of Christendom—Spread of Christianity—Prospects of Protestantism more hopeful than those of Romanism—Toleration—Materialism—Contempt for Religion—Fickleness—Success of Christianity beginning to dispel the prevalent Indifference—Buddhist Opposition—Presentation to the King of Hawaii—Low Moral Tone of Foreign Community—Unreasonable Opposition—Good Feeling among Missionaries—Spread of Christianity outside the Ordinary Channels—Tôkiyô Christian Association—Atheistic Lectures—Students' Bible Class—Series of Christian Lectures—Influence of Christian Family Life—Meetings on a Nobleman's Domain—Possibilities of Good open to Christian Laymen—Sunday Christian Lectures in a College—Sunrise—The Withered Lotus—A Layman's Influence at Kanazawa—The Land of the Rising Sun.

EIGHTEEN centuries ago, it was the mountains of Japan that first welcomed the rays of the first Easter morn; and yet, in God's mysterious providence, the empty sepulchre which these same rays revealed was until but lately a fact well-nigh unknown to its people. A strange providence truly that we islanders of the Atlantic should so long have been blessed with the light, while those islanders of the Pacific, with their much older civilization, were left in darkness.

Until the sixteenth century, the name of Christ was unknown in Japan. In 1542, as has already been recorded in another chapter, Francis Xavier arrived, and within about two generations thereafter Christianity in its Romish form had gained the adherence of two million persons, including some of the most powerful nobles in the land. But the political intrigues of its promoters brought upon them extirpation with fire and sword, and for more than two centuries the memory of it was held as accursed by every patriotic Japanese, while intercourse with Christian nations was interdicted. But at length it became an impossibility for the Japanese government to maintain their policy of isolation. Pressure from without and dissension from within brought about the Revolution of 1868, and Japan consented to take her place in the family of nations.

Here was a golden opportunity for the Church. A nation that had for centuries enjoyed a high, though Christless, civilization had quite marvellously thrown open her windows to the light of the West. The gates so long barred against foreign intrusion were now thrown back. Diplomatists, merchants, and scientists were being admitted, and it was plainly the duty of the Church to send her representatives also. The 'marching orders' originally given to her remained uncancelled, and must, except in the case of sheer impossibility, be obeyed.

It was only on the plea of impossibility that her previous neglect of Japan could be excused; and that plea was no longer valid. Were the Church true to her high commission, therefore, she must needs send her ministers to Japan.

But Japan had still more special claims upon the Church's consideration. Was it not a fact that a main cause of the opening up of the country had been the pressure brought to bear upon her by Christian nations, notably the United States and Great Britain? Had not the foreign treaties been forced upon her at the cannon's mouth? Was it not undoubtedly against her own will that she had again been brought into contact with Western civilization? Well, then, could the Church look carelessly on and see this civilization working its fruits without the ennobling influence of that religion which was its secret? It would have been traitorous on the part of Western nations to have forced Japan to accept their civilization emasculated, to have given her no opportunity of knowing wherein its power consists. And every one who has been in the East knows what effect Europe without Christ has upon Asia,—how, instead of elevating, it degrades, making the last state worse than the first. Had the Church, in face of such claims, hesitated to help Japan, she would have been utterly blind to duty.

The Church was not slow to seize her oppor-

tunity. Within a few years Japan contained missionary representatives of all the leading branches of Christendom. Britain and America sent Episcopalians, Presbyterians, Congregationalists, Methodists, and Baptists. France sent Romanists, and Russia, Greek Catholics. Although restricted as to residence to certain ports, and even to certain districts of these ports, the missionaries soon made their presence felt, and churches began to arise, first within the treaty limits, and then in remoter districts to which the liberty of travel had given access. In passing through the city of Tôkiyô, the visitor can hardly fail to notice the comparative frequency of the little wooden buildings which, by their crosses or otherwise, show themselves to be places of Christian worship. If outside of the Foreign Concession, a church cannot be held except in the name of a Japanese subject, and is therefore nominally owned by some leading convert; but practically it is in the hands of the missionary under whose ministry it has been erected. Throughout the empire there are now about four thousand Protestant converts, about twenty thousand Romanists, and three thousand Greek Catholics; thirty-eight out of the eighty provinces are benefiting from constant missionary labour; the translation of the New Testament into Japanese has been completed; and there are more than one hundred

thousand 'portions' of Scripture in circulation. One of the most recent outcomes of Christian benevolence has been the arrival in Japan from Philadelphia of a fount of type for the blind,—a most gratifying fact, especially when we consider how distressingly numerous are the class thus afflicted. These statistics, however, are very far from giving a correct idea, even of the relative influences of the different branches of the Church,[1] far less, as will hereafter

[1] For example, they might lead the reader to infer that the Roman Catholic Church has the best prospect of success among the Japanese people. That such is not the case the writer is firmly convinced. It is chiefly from the lower classes in and around Nagasaki, among whom there remained, up to the present day, traces of the labours of Xavier and his successors, that the Romish missionaries have recruited their converts. It may be questioned whether the Roman Catholic converts include any persons of note. Certain it is that in the capital, where the extension of Christianity, as of every other cause affecting the nation, is of most importance, the influence of the Romish is much weaker than that of the Protestant branch of the Church. The writer knows of no leading Tôkiyô citizen within the Roman pale, while the Protestant Church includes several of the best-known scholars of the city. Many arguments might be advanced to show that the Japanese are really in much more danger of adopting an imperfect Rationalistic type of Christianity than of falling into the meshes of that priestcraft and spiritual slavery of which Romanism is the most thorough development. Already have native Christians shown a tendency to break loose from the supervision of the missionaries who originally led them into the truth; and several influential converts seem satisfied with holding in their houses meetings for the study of the Bible, to the neglect of more public services. While, however, neither expecting nor wishing success to Roman Catholic missions, the writer must express his admiration of the devotion and self-sacrifice of the Roman Catholic missionaries.

appear, of the extent to which Christianity is leavening the nation.

One of the circumstances which, on the opening of the country, seemed favourable to the adoption of Christianity, was the tolerance of the government in regard to matters of religion. This political virtue is happily in as full exercise as one could have expected. The members of the present government, whatever may be their own religious opinions, or whether or not they have any at all, are quite willing that the principles of Christianity should have free scope, if thereby the people are to be made more loyal and more moral. As a striking instance of the prevalent toleration, the Rev. Dr Verbeck, a distinguished Dutch-American missionary in Japan, relates the following:—

'A rule was adopted for the Japanese army, that every soldier should give a small amount to provide for the funeral expenses and for the widows and children of those who might die in the service. A young Christian soldier refused to pay his quota, saying that he was willing to give toward the support of the families of deceased comrades, and for ordinary funeral expenses, but not for heathen rites of a Japanese burial. He was put under arrest, and, what was more trying, was urged by some native Christians to yield. He, however, remained firm. The matter was referred to the government. Much anxiety was felt in relation to the decision. The government has released the prisoner, restored him to his position, and announced that *he need not pay for Buddhist rites if he were not disposed to do so.* This recognition of the rights of conscience, and grant of religious liberty, are worthy

of honour, and will be heard of with satisfaction by all Christians.'

The acquisitiveness of the people might also be noted as a point in fayour of the progress of Christianity. Strong counteracting forces have, however, prevented this national trait from setting in towards religion to the extent that might reasonably have been anticipated. In the first place, it must be confessed that as a rule the Japanese are not, so to speak, constitutionally religious. On the other hand, they are intellectually precocious. It is in the intellectual sphere, therefore, that their acquisitiveness gets free vent. At present, the educated classes of Japan are so intoxicated with the science and literature they have imbibed from the West, that they give little or no thought to anything else. Such marvels have burst upon their sight, that they are more than content to live by sight, and faith has no reality for them. So many new revelations have come to them from the world of matter, that they have no desire to trouble themselves as to whether or not there exists any other world.

Closely allied to this insensibility to the claims of religion upon them is their contempt for religion, or at least the patronizing air which they assume towards it. Some form or other of religion, they admit, is necessary to regulate the lives of the uneducated crowd. Very probably, indeed, Christianity

is the highest form of religion that has yet appeared, and it should therefore be the most useful instrument in doing the work of enforcing morality among the masses. But of course the supernatural element in it, although of service in impressing the ignorant, must be discarded by all men of thought; they have sufficient knowledge to regulate their lives aright without belief in religious promises and threats. Priests are necessary for the masses, but *they* can afford to smile at them.

A further barrier to the progress of Christianity is the fickleness of the people.

All the above obstacles may be summed up under the head of indifference. And this indifference, in one or another of its various forms, must at times be sufficiently disheartening to the missionary. But there are most encouraging signs of its dissipation in certain quarters. The progress of Christianity is startling those who before were in a slumber of unconcern. In *The Chrysanthemum* for October, 1881, we read that the Buddhists of Japan have of late opened an active campaign against Christianity. They have emulated the zeal of Christian missionaries in serial and other publications, subsidized papers and lecturers to inveigh against the new religion, and established a large fund to bribe back converts. At one of their lecture-meetings, held on July 24th of this year,

one speaker, a certain Hiramatsu Riei, quite took it for granted that Christianity was destined to extend itself in his country. His words were:—'So in the days that are coming, when Christianity shall spread in Japan, no war will arise with sage Buddhism.' In a lecture recently delivered at Kiyôto, an opponent of Christianity thus spoke:—

'Of late the progress made by the Christian sect has been marvellous, and may be compared to a fire sweeping over a plain, which constantly increases in power. Wherever one may go, their preaching places are to be found. The three Christian sects, Catholic, Greek, and Protestant, which entered Japan simultaneously, have already produced much confusion, and bid fair to put an end to the old condition of things in my country.'

What facts could be more hopeful than these, as indications that the Christian religion is already a power in Japan?

A most interesting episode in the history of the Church of Japan occurred during the recent visit to the Mikado of King Kalakaua of Hawaii ('Sandwich Islands'), on the 10th March of the present year. His Majesty, in response to an invitation, visited the Union Church, Yokohama, to take part in celebrating the ninth anniversary of the organization of the Native Church of Christ in Japan, towards the building of which some of his own subjects had contributed. It would take too long to describe the proceedings in detail, the taste-

ful decoration of the building, the various prayers, hymns, and speeches in Japanese and English, etc. Suffice it to say, that the Rev. Okuno Masatsuna, Presbyterian clergyman, read an address to His Majesty, at the same time presenting him with a copy of the New Testament in Japanese, to which His Majesty thus replied:—

'It is a source of great pleasure to me, on this occasion, to thank you for the very valuable gift that you have made me this afternoon. I feel very much gratified for this exchange of love, not only between Hawaii and Japan as nations, but also as between the Christians of our country and yours. I shall consider this estimable gift of the Church of Japan—of the Christians of Japan—a pleasing memento of my visit, and I have no doubt it will be very gratifying to the Christians of my kingdom on my return, for me to be able to show them the valuable present you have made me to-day. The Christian religion is the prevailing religion of my kingdom, and I hope that the liberal spirit of the imperial Sovereign of Japan, and your labours—the labours of the mission as well as those of the communicants—will conduce to the progress of your work. With these few remarks let me thank the Christians of Japan for their kindness. I only regret that my stay in Japan is not long enough to visit the Church more often.'[1]

And yet some say that Christianity is effete, and that missions are a failure!

There is but one other barrier to the advancement of Christ's kingdom in Japan to which I will here refer; but that is certainly not the least, and

[1] Report in *The Japan Mail.*

it is the most painful to contemplate. The prevailing moral tone of foreign residents in the East is, we are forced to admit, low, even in cases where it would be unjust to lay a charge of flagrant immorality. And it is not only the immoral who obstruct the progress of Christianity. There are many respectable men altogether indifferent on religious matters, and many professing Christians who, with an inconsistency almost incredible, take every opportunity, at the dinner-table and elsewhere, of giving vent to the unreasonable *animus* which they feel towards their fellow-countrymen who have come to preach the gospel to the Japanese. The *unreasonable animus*, we say, and that from more than one point of view; for, apart altogether from the palpable inconsistency shown by the professor of a Catholic religion in opposing the introduction of that religion into any part of the world whatever, there is this fact to be noted, that the sneers or invectives of such critics are invariably in exact proportion to their ignorance of the actual work which missionaries are doing.

The missionaries of the various Protestant denominations work together amicably, and the Japanese have no sectarian warfare to perlex them in their consideration of the new religion. The three Presbyterian Churches represented, viz., the American Presbyterian, the American Dutch Re-

formed, and the Scottish United Presbyterian, have united in the one Presbytery, and together maintain the Union Theological School, an institution which in 1880 had seventeen students preparing for the Christian ministry. One of the professors of this college, Dr Verbeck, was at one time Principal of the Imperial University, and was a year or two ago decorated by the Mikado with the Order of the Rising Sun, in consideration of his services in the cause of education; another, Mr Amerman, has recently published a work in Japanese based on Dr Van Oosterzee's *Biblical Theology of the New Testament;* and a third, Mr Imbrie, has published a valuable *Handbook of Japanese Etymology*—evidences among many that might be noted (we might refer, *e.g.*, to the standard English-Japanese Dictionary by Dr Hepburn, a medical missionary of the American Presbyterian Church)—evidences among many of the scholarship[1] and intellectual activity of the missionary staff in Japan.

[1] It is marvellous how many people, even people in whom one might expect to find sounder judgment, seem to entertain the notion that missionaries to the heathen can better afford to dispense with scholarship than their fellow-clergymen who remain at home. 'If I find I'm not cut out for a minister, I'll become a missionary,'—thus spoke a prospective divinity student, who had been warned regarding his backwardness in his classical studies; and in so speaking he manifested probably more ignorance of the qualifications requisite for the position to which, as a last resort, he aspired, than he had already manifested of the literatures of Greece and Rome. It would be

During my residence in Tôkiyô, it was my privilege, as a foreigner in the service of the Japanese government, to come much in contact with certain

much nearer the truth to say that clergymen who remain at home can better afford to dispense with scholarship than missionaries to the heathen. Think of all that a pioneer Christian has to do, into whatever country he may be bringing the gospel, how, *e.g.*, he has to master a foreign language, and assist in the construction of a new literature, introducing ideas and terms hitherto unknown—work for which, to say the least, only men superior to the rank and file of home clergymen are fitted. And when the field of labour is a civilized country like Japan, with a people remarkable for their intellectual acumen, scholarship is more than ever indispensable. The written language will test the intellectual calibre of the ablest linguist. In a Buddhist priest the Christian missionary may often find his match as to dialectic skill; and what success can he have with the Agnostic scientists and literati of New Japan, unless he be prepared to meet the sceptical arguments of such as Spencer, Buckle, and Stuart Mill? The Japanese need to be shown that Christianity and culture are not in antagonism, that indeed Christianity is the highest culture. Does it not behove the missionary, therefore, to enter upon literary and scientific work connected with the land of his adoption, taking his position among other men of learning, and thus showing to Japanese scholars that he is at least worthy of similar respect to that which is so readily paid to such as the professor, the physician, and the lawyer?

It may seem trite to remark, that the Christian missionary should be in sympathy with the people to whom he has been ordained to preach the gospel, that the missionary to a civilized country like Japan, more especially, should be a man not only of wide culture but of catholic spirit, a man thoroughly disposed to appreciate all that is admirable in the civilization into which he has come. Another point to which my experience in Japan led me to attach importance was the necessity of adaptability on the part of any one who desired success among these people, adaptability both in personal demeanour and mode of life, and in duly discriminating between essentials and non-essentials in the Christian religion. But on such points space will not permit me to enlarge.

classes of the people which have not yet been much influenced by Christian missionaries, and to see something of the spread of the truth outside of the ordinary channels. A record of some of my experiences may be of interest.

I have already referred to the multiform culture of the Western community in Tôkiyô; and one might have expected that they would have been free from the taint of immorality that clings to the other open ports. Certainly they were freer from it than the more mercantile communities; but this is but a slight admission. When it is remembered (to take one discreditable fact out of many) that the Japanese head of one of the government schools had on one occasion to remonstrate with certain of his foreign staff on account of their immorality, we can only feel shame that Christian nations should have been so represented.

In the beginning of 1878, a small band of foreign residents were so impressed with the undesirable state of religious feeling among their lay fellow countrymen, and, even where that feeling was least objectionable, with the regrettable absence of anything like an adequate public manifestation of it, that they resolved to found a lay Christian society. A public meeting was convened, a constitution framed and adopted, and the Tôkiyô Christian Association began its work with between twenty

and thirty members. Before many weeks had passed these had increased to upwards of sixty. From the first the membership was restricted to laymen, as the object of the association was to give outward expression to the latent Christian life of the lay foreign community; but it need hardly be said that much and well appreciated support was received from the missionaries. The Association aimed at the intellectual, social, moral, and spiritual welfare of its members, and through them of the Japanese and foreign communities; and to accomplish these objects it provided not only religious meetings—a Bible-reading every Friday and a prayer-meeting every Sunday—but monthly popular lectures and social entertainments, besides establishing a library and reading-room. An appeal for funds was made, which resulted in the handsome sum of five hundred dollars—Sir Harry S. Parkes, H.B.M. minister, contributing fifty dollars, and the Hon. Judge Bingham, U.S. minister, thirty dollars. With this, supplemented by the monthly subscriptions of members, rooms were rented and decently fitted up. Without going into further details, suffice it to say that the Association was a marked success, its meetings being attended by all classes of the community from the legations downwards (Sir Harry Parkes was himself a member), with often a considerable sprinkling of Japanese gentlemen whose

knowledge of English enabled them to understand what was being said. One of the most marked and gratifying features of the Association was its catholicity. It was deemed advisable that a clergyman should be asked to preside at our Friday Bible-readings. When I say that this duty was in turn undertaken by representatives of the Church of England (both 'High' and 'Low'), the American Episcopal Church, the American Presbyterian Church, the Canadian Methodist Church, etc.; moreover, that at our social meetings active parts were taken by members not only of all the leading Protestant Churches of Britain and America, but of the Lutheran Church of Germany, and the Greek Church of Russia, while Roman Catholics were often present,—it will be admitted that we were certainly far from being sectarian. A most pleasing example of Christian brotherliness was shown by Mr Tsuda, a Japanese Christian of influence, who on two occasions treated the whole company at our June social entertainment—more than a hundred people—to strawberries from his own garden.

The direct influence of the Association on the spiritual life of its members was, under God's blessing, most wholesome; and it is believed that it was a source of good to the Japanese people. It brought out as public witnesses for Christ not a few men, such as professors and teachers in the government

colleges and schools, who from their position had a very decided influence on that class of Japanese society to which it is most desirable to give a correct impression of the true nature of Christianity and its claims upon them. The rising generation of scholars are only too ready to adopt the view that the religion of Christ, like that of Buddha in their own country, has become divorced from intellectual progress. The Christian Association did its best to make plain to them that the religion of Christ is not a mere system of dogmas more or less unintelligible, but a vital principle manifesting itself in the lives of all who will receive it.

As a professor in the service of a non-Christian government, it was a matter of anxiety to me to know in what way I could bring Christianity to bear on the students under my instruction. The establishment of the Christian Association did much to show the attitude in which such as myself stood to the Church. It was not unnoticed that men who during the day had been lecturing on literature or science were in the evening met together to study the Bible and sing hymns and offer prayers to Christ. But the circumstances which led to my directly speaking to my students of Christianity were the following. There had been appointed to the chair of Natural History in the University of Tôkiyô an American gentleman of considerable

fame in biology and cognate subjects, but little knowledge of other matters at least as important. Instead of keeping within his own province, it pleased this gentleman to preach atheistic evolution with much misrepresentation and denunciation of Christianity; and that not only in his class-room, but also in a hall near the temples of Asakŭsa, where he gathered together large audiences of the most thoughtful Japanese in the capital. Here he held up atheistic evolution as the ultimate truth which had given the death-blow to the Christian faith, in which no man of any weight in Europe or America now believed. Such grossly false statements would have had little effect in the Western world, but the Japanese had not the necessary knowledge to refute them. Moreover, the most of his hearers were entirely sceptical regarding the religions of their own country, and needed little to make them believe that the educated of the West were similarly disposed towards Christianity. The lectures on evolution were all the talk of the students of Tôkiyô, and many who had taken little notice of Christianity before might now be heard criticising it after the fashion of the American professor. It so happened that a few months before this time there had been established in the Imperial College of Engineering a dialectic society for the cultivation of fluency in speaking the English language. Every

Saturday this society met, under my presidency, for the discussion of any subject which might be of sufficient interest to freely call forth expressions of opinion. To my surprise, the subject chosen for one of the debates was religion. I listened patiently to the commendation of the usefulness of religions in keeping the uneducated moral and loyal; to the special eulogy passed on Christianity as undoubtedly the best for this purpose; to the limitation of the sphere of religion to the uneducated, men of science being able to guide themselves aright without such leading-strings, and much to the same effect. But at the close I stated plainly that I utterly dissented from most of the views expressed, considering them crude and shallow, at the same time declaring my willingness to give all the information I could regarding the Christian religion. This I said I could not do in my capacity as a professor in the college; the subject which I had been engaged to teach was English, not Christianity, and therefore I could not in my class-room give any religious instruction; but, as a private individual in my own house, I should be delighted to discuss the matter with any of them. Here was the Bible, a fact—and, moreover, a fact in Japan. As scientific men—physicists, geologists, chemists, etc.—they prided themselves on the investigation of facts. Here was a fact which it behoved them to examine before pronouncing any

opinion upon it. And I concluded by inviting all interested in the subject to meet me in my house for the study of the Bible on the following Sunday at half-past nine in the morning. To my unspeakable gratification, I found eleven in my drawing-room at the hour appointed. Taking up the Gospel by St John, we read some verses in rotation, after which I gave an explanation of what had been read, and invited free discussion. Thus commenced a series of Bible-readings which continued until my departure from Japan. There were six students who became so interested that, when the date of my leaving approached, they asked me to meet them during the week as well as on Sundays, that we might finish together the Gospel we were studying. At length came the last meeting, at which one at least of them could scarcely conceal his emotion. 'A few months ago,' he said, 'I was violently opposed to Christianity, as to all religion; but now I feel that if I could believe this, I should be both happier and better.' And all joined in asking me for a letter of introduction to a missionary, that they might continue their Bible study after I had left—a most remarkable fact when we consider the prejudice which the scientific youth of Japan generally have against all ministers of religion.

The American atheist had his day, but it did not last long. The very next winter a series of

lectures was given in the same hall at Asakŭsa to as nearly as possible the same audience, but this time for the most part by professing Christians, and on subjects more or less connected with the Christian faith. One of them I had myself the honour of delivering[1] to an audience of one thousand persons, in which I endeavoured to show the incompleteness of an educational system which failed to take into account man's religious proclivities; and not only was I listened to with attention, but my lecture was afterwards translated and published. Space will permit me only to refer to the distinctly Christian tone of the addresses delivered at the 1880 graduation ceremony of the University of Tôkiyô by the English professors of moral philosophy and mechanical engineering, as wholesome in their tendency as their colleague's utterances had been pernicious, and certain to have a more per-

[1] It is with deep regret that I have learned, shortly before this goes to press, of the death of Mr Morita Keitaro, the gentleman who on this occasion acted as my interpreter. Mr Morita was a distinguished student of the Imperial College of Engineering, and a most devout and intelligent Christian. Not only was he gifted with the mental precocity characteristic of his countrymen, but he had a depth of thought and stability of character quite remarkable. His loss will be much deplored in the young Church of Japan, to which his scholarship and other qualifications enabled him to render eminent services. Happily there remain others like him, including one of the instructors in the Imperial College of Engineering, to whom the memory of his life will doubtless be a stimulus in their witnessing for Christ.

manent effect on the students' minds; nor may I wait even to name the scholarly Japanese who are either privately reading the Bible or gathering little companies in their houses for that purpose. A few of the best students in the College of Engineering were baptized Christians. But I pass on to other encouraging facts in my Japan experience.

Christian family life, at all times one of the most effective means of recommending the truth to the outside world, seems to be especially so at the present time in Japan.[1] It was my privilege to number among my friends an American family resident in Tôkiyô in connection with educational work under the Japanese Government. Before coming to Japan, they had met and entertained many Japanese residents and sojourners in their country, and had thus come to know in, for foreigners, quite an exceptionally intimate way some of the noblest families of the empire. Among these they exerted quietly, but most effectively, an inestimable influence for good. Living on the estate of Mr Katsŭ, a nobleman who had successively been Prime Minister to the Shôgun and Minister of Marine in the present government, they so overcame that gentleman's prejudices as to get his consent to the attendance

[1] The writer is convinced that in Japan a married man is likely to have much greater opportunities of usefulness than a bachelor.

of his family at Christian meetings held in their house on Sunday evenings. At these I was invited to preside, and in the retrospect of my years in Japan there is nothing more gratifying than the recollection of them. Even yet I seem to feel the genial air of the summer evenings when, having crossed the castle moat, passed the buildings of the public works department, and traversed several English-like lanes, I entered the *yashiki* of the ex-lord of Awa, in the suburb of Akasaka. A light shone through the garden shrubbery, and presently, with the trill of the insects there mingled the strains of a Christian hymn. The music came from an American organ in the room where the company were met. An interesting company they were, composed about equally of men and women. Some sat on the foreign chairs or sofas; others, following their own custom, squatted on the clean mats. Prominent were the three grown-up daughters of Mr Katsŭ,[1] with their two younger brothers and some retainers beside them, as well as several ladies from the neighbouring houses. In another corner sat a group of students, and near them a few older men. The family of the house, and one or two other foreigners, completed the company, which seldom numbered

[1] When I left Tôkiyô, Mr Katsŭ's lady and two of her daughters were among the company assembled at the railway station to bid me farewell.

fewer than twenty, and on one occasion reached forty persons.[1] Hymns were sung, prayers offered, and passages of Scripture read and expounded, in both English and Japanese. Among the favourite hymns were those beginning, 'Art thou weary, are thou languid?' 'Glory be to Jesus,' 'To-day the Saviour calls,' 'From every stormy wind that blows,' 'Rock of Ages,' etc. Before the close several opportunities were given for the asking of questions, and these were always much taken advantage of. Hardly a meeting passed without at least one manifestation of earnest seeking after truth. There was indeed such evidence that the Spirit of God was blessing the efforts made as at once to gladden and to solemnize with a sense of responsibility those who were making them. One of Mr Katsŭ's sons formed a desire to enter the Christian ministry, and since I left Japan, the eldest daughter and one of the retainers have been admitted into the Church by baptism.

Now the point of special interest about these meetings was this, that almost all of those present were of the class least accessible to ordained missionaries. For Japanese noble ladies it would be an utter breach of propriety to be seen in a promiscuous assembly such as a Christian congregation, and I have already referred to the prejudice which tends to keep educated men aloof from all ministers

[1] On one occasion there was present a son of the ex-Shôgun.

of religion. But this American family had the Christian enthusiasm and the tact necessary to use their favoured position, and the greatness of their reward none can duly estimate. Prejudice has been removed, and now within the formerly proscribed limits of that nobleman's domain a missionary of the United Presbyterian Church of Scotland weekly holds Christian services. The possibilities of good which lie before Christian laymen, and more especially lay Christian families, in such a country as Japan, are inestimable. It seems to us that the most effective way in which lay Christians of means could advance the kingdom of Christ abroad would be their choosing to take up their residence for a time in some heathen country, and there, by the silent influence of their lives, if not more publicly, witnessing for the truth. There must be multitudes in a position to do this. The American family above mentioned are about to return to Japan solely for this end. We long for a wider manifestation of such Christian cosmopolitanism. And we believe it would be more common, were Christians thoroughly alive to the absolute brotherhood of humanity in Christ and the utter insignificance, in the light of this fact, of all merely national distinctions. Would that we had more catholic, and less national and sectarian, religion. Christian effort which is, so to speak, unofficial, often tells with

double force, although from the Church's point of view it must ever be regarded as only supplementary.

Among those who attended the Sunday evening meetings in Mr Katsŭ's *yashĭki* was the Mr Tsuda already mentioned as having taken such an interest in the Christian Association. He was always accompanied by several of the students connected with the college he had founded in Tôkiyô for the study of agriculture and cognate sciences. A few of these were Christians, living examples of the good which a consistent Christian laymen may accomplish in Japan; for it was while studying in the English school of their native city of Kumamoto that they had been led, through the influence of their American teacher, Captain Jayne, to dedicate themselves to Christ. It was by them suggested to Mr Tsuda that I might be asked to give to his students a Sunday morning lecture on the Christian religion. My feelings were naturally of no ordinary kind when this request was made of me. An invitation to give a Christian lecture to scientific students in Tôkiyô was an undreamt-of favour, fitted to awaken a sense at once of gratitude and of responsibility. I promised to come the following Sunday early, as, that day being their weekly holiday, the students usually left the college immediately after breakfast.

The season was autumn, in Japan the most

beautiful period of all the year. Under a clear calm sky and through bracing air I crossed the bridge at the Tiger Gate of Yedo Castle, and bent my steps towards Azabu, the suburb where Mr Tsuda's college was situated. The pine trees within the castle grounds stood motionless against a grey sky, expectant of the sunrise which was being heralded by a flush of dawn beyond the sacred groves of Shiba, where the Shôguns sleep. The streets were quiet. Here and there a shopkeeper, with half-opened eyes, was removing his shutters. One or two trim policemen were with quiet dignity pacing their béats. At length shafts of light were penetrating Shiba wood, and I could see one shopkeeper with head bowed and palms pressed together worshipping the rising sun. Thence he was seeking inspiration for another day's work, and the sight of it gave me an inspiration too, for I remembered that Japan, being the most easterly of all the lands of the earth, was the first to be greeted by the Lord's-day sun; and with peculiar exhilaration the thought came to me that the meeting to which I was betaking myself might be the first of those held that day in honour of the risen Christ. I was now ascending the left bank of the Furu-kawa river. In the channel were a number of pools covered with withered lotuses, which suggested the death of that Buddhist faith which they symbolized. Opening a

bamboo gate, I entered a garden, through which a short walk led to Mr Tsuda's house, a two-storey building, partly of wood and partly of plaster. Here there awaited me a warm welcome, and, after the college bell had sounded, Mr Tsuda accompanied me across some cultivated ground to a wooden building, in the main hall of which about seventy young men were assembled. All, with true Japanese politeness, rose and bowed as I entered. They seemed mostly of from sixteen to twenty years of age, and were all of good social position, one of them, as Mr Tsuda afterwards told me, being a son of H. E. Tokudaiji, Minister of the Imperial Household. Some of them understood English, but to the others I required to speak through an interpreter, my own knowledge of Japanese being far from sufficient to justify my lecturing in that language. There was, of course, the most earnest attention, as I endeavoured to show the insufficiency of mere outward morality, and the necessity of purity of heart, which could only come through union with a personal God. The meeting lasted an hour, at the close of which the company rose and bowed me out. Seated in Mr Tsuda's house afterwards, I was much interested to see signs of study in a neighbouring room, and to learn that Mr Sugita, one of the teachers of the college, was explaining the Gospel of St John to the servants of the house-

hold. What a striking fact in the household of one of the most influential citizens of Yedo!

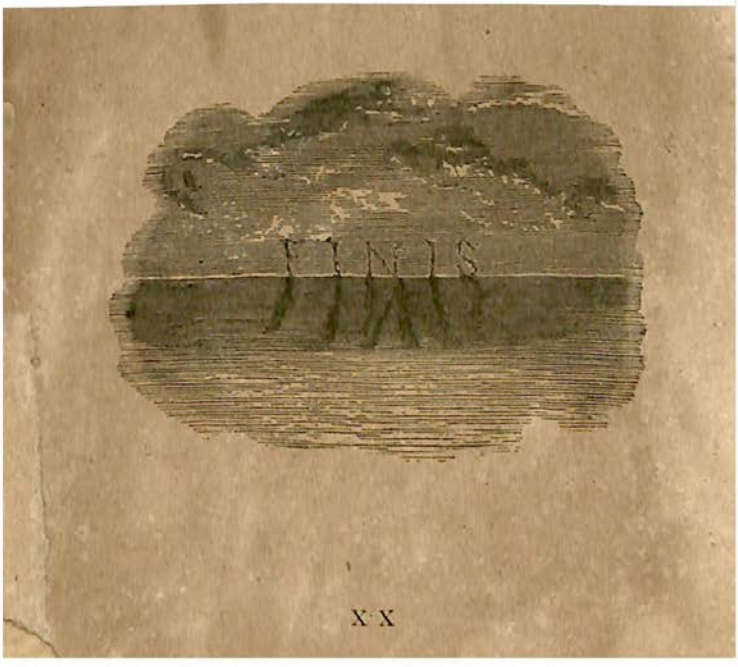
That lecture was but the first of a course. Mr Tsuda met me in the evening and said that his students had been much interested, and that it would be a great favour if I would come again. 'How often?' I asked. 'Oh, as often as you can find it convenient.' 'Then I shall come every Sunday.' He was delighted, and so was I. The average attendance was about forty, and the meetings were brought to an end only by my departure from Japan four months after their commencement. Before I left, Mr Tsuda informed me that there were fifteen of the students who in that time had had their prejudices against Christianity removed, and of these he thought that ten might shortly be candidates for baptism. I can never forget the last meeting. After I had said a few parting words, one of the ablest students, but one who originally had been among the strongest opponents of Christianity, rose and read to me a farewell address, couched in terms of affection, which, if literally translated, would appear fulsome. And then one after another came up to bid me good-bye. There were several whose emotion quite got the better of them, one especially who had been very anxious that I myself should baptize him.

In the great city of Kanazawa, on the west

coast of Japan, there is now a young but growing church, which owes its existence simply to the consistent Christian conduct of an American gentleman, a member of the family already mentioned, who for a year resided there as English teacher. His predecessors had been men of no religious profession and little pretension to morality, and his blameless life had all the more effect upon the inhabitants, whom it completely took by surprise. On Sundays he gathered a few students around him for the study of the Bible, and this became the nucleus of a Christian congregation. The governor of the prefecture had such confidence in him that when, in 1879, he resigned his post, the duty of finding a successor was practically left in his hands. A missionary of the Presbyterian Church was appointed, on the distinct understanding that he should be free to teach his religion; and now, in a city where a few years ago a Japanese Christian visitor was stoned, the gospel is regularly preached with the full consent of the authorities.

Such are a few of the encouraging facts which occurred within my own experience in Japan. There might be added many others which less directly came under my notice, but which would equally with the above justify a steadfast hope that, notwithstanding the present materialistic tendency of the Japanese educated mind, notwithstanding the

prevalent volatility and deficiency of religious proclivities among the masses, notwithstanding the sadly false impression of practical Christianity which the lives of nominal Christians from the West too often convey, the resurrection of Japan is not far off. It is now a 'Land of the Rising Sun' in a deeper sense than that in which its heroes conferred the name when, ages ago, they approached these lovely islands from the west; and we look hopefully for the day when the Sun of Righteousness shall have fully risen.



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